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Homer.

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THE
FIRST SIX BOOKS
OF
HOMER'S ILIAD;
WITH

EXPLANATORY NOTES, AND REFERENCES TO THE
GRAMMARS OF GOODWIN AND HADLEY.

BY
JAMES ROBINSON BOISE, PH.D. (*Tübingen*), LL.D. (*Univ. Mich.*),

AUTHOR OF FIRST LESSONS IN GREEK, OF EXERCISES IN GREEK SYNTAX,
EDITOR OF XENOPHON'S ANABASIS, JOINT EDITOR OF SELECTIONS
FROM VARIOUS GREEK AUTHORS, ETC.

WITH NOTES REVISED AND LARGELY REWRITTEN.

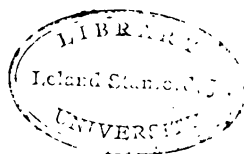
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UNIVERSITY PRESS:
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TO
MY PUPILS OF FORMER YEARS,
IN MEMORY OF
MANY HOURS PLEASANTLY SPENT IN THE STUDY OF THE ILIAD,
THIS NEW EDITION OF THE FIRST SIX BOOKS
IS AFFECTIONATELY INSCRIBED.

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P R E F A C E.

THIS new edition of the first six books of the *Iliad* seems to be called for by the progress which has been made in Homeric studies within the last few years. A new and, as is thought, a more perfect text has been substituted for that of Dindorf; the notes on the first three books have been entirely rewritten; and those on the last three have been carefully revised and partly rewritten.

As this work is intended chiefly for beginners in the Epic dialect, the references to the two grammars now in general use are at first very numerous. If the student begins with a determination to master these grammatical points, his task, at first laborious, will grow easier with every lesson, and the study will be increasingly pleasant and profitable. It would be well to have both grammars at hand, and to search out in both, for a while at least, all the principal references. It would not, however, be necessary to continue this task very long, as all the leading peculiarities of the Homeric forms soon become familiar.

The text is chiefly that of J. U. Faesi, revised by F. R. Franke, published by Weidmann, Berlin, and belonging to the "*Haupt und Sauppe Sammlung*." The principal variations of the best school editions are given in the notes.

The editions of the *Iliad* with notes which I have found most valuable are the following: that of K. F. Ameis, revised and corrected by C. Hentze, and published by Teubner, Leipzig; that of Faesi, above mentioned; that of Victor Hugo

Koch, teacher in the Thomasschule in Leipsic, published by the Hahn'sche Hofbuchhandlung, Hannover; the commentary of Carl Friedrich von Naegelsbach, revised and enlarged by Georg Autenrieth, published in Nuremberg (Nürnberg); and among the older editions, that of Crusius, Rector in Hannover. Several other editions have also been frequently consulted and referred to in the notes. The Homeric Lexicons of Autenrieth, Crusius, Ebeling, and Seiler have been of great service. That of Crusius, translated by Professor Henry Smith of Marietta College, Ohio, and published by H. Huntington, Hartford, has long been known and highly valued; that of Autenrieth, translated by Robert P. Keep, Ph. D., and published in 1877 by Harper and Brothers, should be in the hands of every teacher and student of Homer in this country. It is often referred to in the following notes. The edition of Liddell and Scott's Lexicon, to which references are so often made, is the sixth revised and augmented edition, sold by Ginn and Heath, Boston.

In addition to the grammars and lexicons above recommended, every student needs, for all his studies in Greek and Latin, a good ancient atlas, a classical dictionary, and a dictionary of antiquities. That of Dr. William Smith is often referred to in the following notes. The History of Greece, by the same author, should be placed side by side with the other books above named.

To those who wish to advance still further in their Homeric studies, the following works are particularly recommended: the Histories of Greece by George Grote and by Ernst Curtius; the suggestive work of Professor Tyler on the Theology of the Greek Poets; the works of Gladstone, Studies on Homer and the Homeric Age, 1858; *Iuventus Mundi*, 1868; and Homeric Synchronism, 1876; and the Researches of Schliemann in Troy and in Mycenæ.

The object of the notes is to render such assistance, chiefly grammatical, as the learner most needs, and to cultivate the

habit of critical study. An effort is made to give the most approved opinions, not in the form of dogmatic and positive statement, but rather in such a way as to accustom the learner to balance evidence, and to think for himself. For this purpose, diverse and conflicting opinions of the most critical commentators are often cited. Many definitions found in Liddell and Scott's *Lexicon*, and in other lexicons still older, are now generally abandoned, and an effort is made to present the most recent opinions; yet it is quite possible to err in adopting without hesitation and without examination the latest suggestion of some eminent scholar. The latest authority in regard to some doubtful word, even if it be the highest German authority, may be overthrown in another generation, and a new opinion may take its place. Particular attention is invited to the following words as they are defined in Autenrieth; *ἀδινού, ἀμφιγυήεις, ἀμφι-ελίσσης, Ἀργεῖ-φόντης, ἀ-τρυγέτοιο, ἐνσέλμου, ἐπὶ ἔρεψα, κερτομίας, μέροπες, πολυ-κληῖδι*. Attention is called in the notes to Schliemann's opinion of the meaning of the words *ἀμφικίπελλον, ἄπιος, βοῶπις, γλαυκῶπις*.

One of the perplexities which every careful student meets in translating Homer into English lies in the uncertainty what form to give to the proper names. The custom has now become very general of retaining the Greek names for Greek divinities, and of giving them the form in Roman letters which approximates nearest to the Greek. A short list of the Grecian and of the corresponding Roman names is here given for the convenience of the learner.

GREEK.	LATIN.
Zeus.	Jupiter.
Poseidon, or Posīdon.	Neptune.
Ares.	Mars.
Dionysus.	Bacchus.
Hermes.	Mercury.
Helios, or Helius.	Sol.
Hephæstus, or Hephaistos.	Vulcan.

GREEK.	LATIN.
Hades.	Pluto.
Here, or Hera.	Juno.
Athēne, or Athēna.	Minerva.
Artēmis.	Diana.
Aphrodīte.	Venus.

In respect to other proper names I may not always have been consistent, owing to the great variety of usage at present found among the most prominent writers on Grecian affairs. Whether to represent κ by *c* or by *k*; the ending $\alpha\varsigma$ by *us* or by *os*; the diphthong *ai* by *ai* or by *æ*; $\epsilon\iota$ by *ei* or by *i*; these, and other similar points, are sometimes difficult to settle. The most eminent English scholars are not agreed among one another, and are not always consistent with themselves. Thus, I find in Grote Cyprus, but in the same line Kythēra, instead of the more familiar form Cythēra. Gladstone in his last work (Homeric Synchronism), writes Kupros and Kuros, instead of Cyprus and Cyrus. It would be a genuine service to American scholars, if the Philological Association could settle, for this country at least, some general principles for the orthography and pronunciation of Greek proper names when transferred into our language.

I have retained, with hesitation and reluctance, in accordance with custom, the word "Book," instead of Song, or Canto, or Rhapsody. The Germans now usually employ the word *Gesang*, which certainly seems better than the word *Buch* (English, Book). To avoid the difficulty, Gladstone, in his last work (Homeric Synchronism), writes First Iliad, Second Iliad, First Odyssey, Second Odyssey, etc.; as though there were twenty-four Iliads and the same number of Odysseys. This seems objectionable.

A suggestion will perhaps be allowed to those teachers who may wish to take up other portions of the Iliad which are not contained in this volume. After reading two or three books with careful attention to the dialectic peculiarities, searching

out the grammatical references in the notes, a class may very successfully read other portions of the Iliad without notes, with the aid of Autenrieth's Homeric Lexicon. The German editions without notes (Text-Ausgaben) are well known in this country.

My special thanks are due to the printers of this volume, Messrs. Welch, Bigelow, & Co., of Cambridge, Mass., for the admirable manner in which they have done their part of the work. Their skill and care have spared me much of the labor and anxiety which I should otherwise have had in getting my work through the press.

I wish also again to thank those kind friends, both teachers and students, who in years past have called my attention to typographical and other errors in other works of mine ; and to say that I shall most highly appreciate similar favors in the future.

JAMES R. BOISE.

MORGAN PARK, near CHICAGO, ILL.,
June, 1878.





ΙΛΙΑΔΟΣ Α.

Λοιμός. Μῆνις.

Μῆνιν αἶειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἰωνοῖσί τε πᾶσι — Διὸς δ' ἐτελείετο βουλή —, 5
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὃ γὰρ βασιλῆι χολωθείς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
οὐνεκα τὸν Χρῦσιν ἠτίμασεν ἀρητῆρα

Ἀτρεΐδης. ὃ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 16

“Ἀτρεΐδαι τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
ὕμιν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι.

παῖδα δέ μοι λῦσαί τε φίλην τά τ' ἄποινα δέχεσθαι 20
 ἀζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα.”

ἐνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοί
 αἰδεῖσθαι θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν. 25

“ μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ τηλόθι πάτρης, 30
 ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιώωσαν.
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.”

ὥς ἔφατ', ἔδδεισεν δ' ὁ γέρων καὶ ἐπείθετο μῦθῳ,
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιός 35
 Ἀπόλλωνι ἄνακτι, τὸν ἠύκομος τέκε Λητώ.

“ κλυθί μεν, ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμινθεῦ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρί' ἔκηα 40
 ταύρων ἠδ' αἰγῶν, τότε μοι κρήνην ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
 βῆ δέ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην. 45
 ἔκλαγξαν δ' ἄρ' ὀιστοὶ ἐπ' ὤμων χωομένοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦγε νυκτὶ ἐοικώς.
 ἔζειτ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν.

δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς, 50
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφίεις
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

ἐννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.
οἱ δ' ἔπει οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς
“Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶω
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιούς.
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα
ἢ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν—
ὅς κ' εἴποι ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης, 65
αἷ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.”

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
ὅς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα, πρὸ τ' ἐόντα, 70
καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
ὁ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπεν
“ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος. 75
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὁμοσσον
ἦ μὲν μοι πρόφρων ἔπειςιν καὶ χερσὶν ἀρήξειν.

ἧ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρη· 80
 εἷ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
 ἐν στήθεσσιν ἐοῖσι. σὺν δὲ φράσαι εἷ με σαώσεις.”

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “ θαρσῆσας μάλα εἶπε θεοπρόπιον ὃ τι οἶσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἵπῃς, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

καὶ τότε δὴ θάρσῃσεν καὶ ἧῦδα μάντις ἀμύμων
 “ οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὐθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἡτίμησ' Ἀγαμέμνων
 οὐδ' ἀπέλυσεν θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
 τοῦνεκ' ἄρ' ἄλγέ' ἔδωκεν ἐκηβόλος ἡδ' ἔτι δώσει.
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην 99
 ἐς Χρύσην. τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.”

ἧ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστῃ
 ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην.
 Κάλχαντα πρῶτιστα κάκ' ὀσσομένος προσέειπεν. 105
 “ μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυρον εἶπας.

αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὥς δὴ τοῦδ' ἐνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτήν
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθέν ἐστι χερεῖων,
 οὐ δέμας οὐδὲ φνὴν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν. 119

λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.”

τὸν δ' ἡμέμβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς
 “Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί που ἴδμεν ξυνήγῃα κείμενα πολλὰ,
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοί
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἷ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.” 129

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 “μὴ δ' οὕτως, ἀγαθὸς περ ἑών, θεοεῖκελ' Ἀχιλλεῦ,
 κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεται οὐδέ με πείσεις.
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἐμ' αὐτως
 ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135

ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἧ τεδὸν ἧ Αἴαντος ἰὼν γέρας, ἧ Ὀδυσῆος
 ἄξω ἐλών· ὁ δέ κεν κεχολώσεται ὄν κεν ἴκωμαι.
 ἀλλ' ἧ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις, 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
 ἧ Αἴας ἧ Ἰδομενεὺς ἧ δῖος Ὀδυσσεύς 145
 ἧ ἐ σὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν ἐκάεργον ἰλάσσαι ἱερὰ ῥέξας."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς

"ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150
 ἧ ὁδὸν ἐλθέμεναι ἧ ἀνδράσιν ἱφί μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοί εἰσιν·
 οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἧ μάλα πολλὰ μεταξὺ,
 οὐρεά τε σκιοέοντα θάλασσά τε ἠχῆεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὄφρα σὺ
 χαίρης,

τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
 πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ὦ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.

οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
 χεῖρες ἔμαί' διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἰμι Φθίηνδ', ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδὲ σ' οἶω 170
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύζειν."

τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 "φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε
 λίσσομαι εἵνεκ' ἐμεῖο μένειν· παρ' ἔμοιγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῆων·
 [αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.]
 εἰ μάλα καρτερός ἐσσι, θεὸς που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 Μυρμιδόνεσσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε. 181
 ὡς ἔμ' ἀφαιρεῖται Χρυσήίδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ' εὖ εἰδῆς 185
 ὅσσον φέρτερός εἰμι σέθεν, στρυγέρη δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι αὐτην."

ὥς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
 ἦ ὅ γε φάσγανον ὀξὺ ἐρυσσάμενός παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,

ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν,
 εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στῆ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἷφ' φαινομένη· τῶν δ' ἄλλων οὐ τις ὀράτο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ'
 ἔγνω

Παλλάδ' Ἀθηναίην· δεινῶ δέ οἱ ὅσσε φάανθεν. 200
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα
 “τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
 ἦ ἴνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο;
 ἀλλ' ἐκ τοι ἔρέω, τὸ δὲ καὶ τελέεσθαι οἶω·
 ἧς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση.” 205

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 “ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
 ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδισον ὥς ἔσεται περ.
 ὦδε γὰρ ἔξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε. σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν.”

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
 εύς 215

“χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσσασθαι,
 καὶ μάλᾳ περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
 ὅς κε θεοῖς ἐπιπείθεται, μάλᾳ τ' ἔκλυνον αὐτοῦ.”

ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σκέθε χεῖρα βαρεῖαν,
 ἀψ δ' ἐς κονιᾶν ὥσε μέγα ξίφος, οὐδ' ἀπίθῃσεν 220
 μύθῳ Ἀθηναίης. ἦ δ' Οὐλυμπόνδε βεβήκει
 δώματ' ἐς αἰγίοχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ' ἐξαὐτὶς ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐ πω λῆγε χόλοιο.
 “οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι 225
 οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἦ πολὺν λῳιὸν ἐστὶ κατὰ στρατὸν εὐρύν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι ὅς τις σέθεν ἀντίον εἴπῃ. 230
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους
 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235
 οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλειπεν
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῖες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος.
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῖας Ἀχαιῶν 240
 σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ
 χραϊσμεῖν, εἴτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
 θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
 χῳόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”

ὣς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
 χρυσεῖοις ἥλοισι πεπαρμένον, ἔξετο δ' αὐτός·
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ

ἥδυνεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἄνασσαν.
 ὃ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν
 "ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
 ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶιν τάδε πάντα πυθοῖατο μαρναμένοιιν,
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμεῖο.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἡέ περ ὑμῖν 260
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον,
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν]. 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὀρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθών,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὐ τις
 τῶν οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο.
 καὶ μὲν μεν βουλέων ξύνιεν, πείθοντό τε μύθῳ.
 ἀλλὰ πίθεσθε καὶ ὑμεες, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ' ἀγαθὸς περ ἐὼν ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·

μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῇ
 ἀντιβίῃν, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἄλλ' ὃδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.” 284

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἄλλ' ὃδ' ἀνὴρ ἔθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἔθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290
 τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;”

τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς
 “ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὃ ττί κεν εἵπης.
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο· μὴ γὰρ ἔμοιγε 295
 [σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οἶω].
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.
 χερσὶ μὲν οὐ τοι ἔγωγε μαχήσομαι εἵνεκα κούρης,
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
 τῶν δ' ἄλλων ἃ μοι ἔστι βοῇ παρὰ νηὶ μελαίνῃ, 300
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
 εἰ δ' ἄγε μήν, πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
 αἰψά τοι αἶμα κελαινὸν ἐρώησει περὶ δουρί.”

ὥς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305

Πηλείδης μὲν ἐπὶ κλισίας καὶ νῆας εἵσας
 ἦιε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
 Ἄτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
 ἐς δ' ἐρέτας ἔκρινεν εἰέκοσιν, ἐς δ' ἐκατόμβην
 βῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρῃον 310
 εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,
 λαοὺς δ' Ἄτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
 ἔρδον δ' Ἀπόλλωνι τελεέσσας ἐκατόμβας 315
 ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
 κνίσῃ δ' οὐρανὸν ἵκεν ἐλίσσομένη· περὶ καπνῶ.

ὥς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέ-
 μνων

λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλῃσ' Ἀχιλῆϊ,
 ἀλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν,
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε. 321
 “ἔρχεσθον κλισίην Πηληιάδew Ἀχιλῆος·
 χεῖρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρῃον.
 εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται.” 325

ὥς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
 ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
 αὐτὰρ ὃ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε

“χαίρετε, κήρυκες, Διὸς ἄγγελοι ἥδὲ καὶ ἀνδρῶν.
 ἄσσον ἵτ'· οὐ τί μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
 ὃ σφῶι προΐει Βρισηίδος εἵνεκα κούρης. 335
 ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην
 καὶ σφωιν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὖτε 340
 χρειῶ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις. ἦ γὰρ ὃ γ' ὀλοιῇσι φρεσὶ θύει,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅπως οἱ παρὰ νηυσὶ σόοι μαχέοντο Ἀχαιοί.”

ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ, 345
 ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηον,
 δῶκε δ' ἄγειν. τῷ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν·
 ἥ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεύς
 δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθείς,
 θιν' ἐφ' ἄλδος πολιῆς, ὁρόων ἐπ' ἀπείρονα πόντον· 350
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς.
 “μήτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔοντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 ἦ γὰρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ὥς φάτο δακρυχέων, τοῦ δ' ἔκλυε πότνια μήτηρ
 ἡμένη ἐν βένθεσσιν ἄλδος παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδυστο πολιῆς ἄλδος ἡγύτ' ὁμίχλη,
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος, 360
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν.
 “τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
 ἐξαῦδα, μὴ κεῖθε νόψω, ἵνα εἶδομεν ἄμφω.”

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλ-
λεύς

“οἶσθα· τίη τοι ταῦτα ἰδυίη πάντ’ ἀγορεύω ; 365

ὥχόμεθ’ ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.

καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
ἐκ δ’ ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.

Χρύσης δ’ αὖθ’ ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370

ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
λυσόμενός τε θύγατρα φέρων τ’ ἀπερείσι’ ἄποινα,

στέμματ’ ἔχων ἐν χερσὶν ἑκατηβόλου Ἀπόλλωνος
χρυσέῃ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιοὺς,

Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375

ἐνθ’ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ’ ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·

ἀλλ’ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ’ ἐπὶ μῦθον ἔτελλεν.

χωόμενος δ’ ὁ γέρων πάλιν ὥχετο. τοῖο δ’ Ἀπόλλων
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν, 381

ἦκε δ’ ἐπ’ Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
θνήσκον ἐπασσύτεροι, τὰ δ’ ἐπώχετο κῆλα θεοῖο

πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
εὖ εἰδὼς ἀγόρευε θεοπροπίας ἑκάτοιο. 385

αὐτίκ’ ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι·

Ἀτρεΐωνα δ’ ἔπειτα χόλος λάβεν, αἶψα δ’ ἀναστάς
ἠπειλήσεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.

τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοὶ
ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390

τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες

κούρην Βρισηῆος, τήν μοι δόσαν νῆες Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἑῆος·
 ἔλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δῆ τι
 ἦ ἔπει ὦνησας κραδίην Διὸς ἡὲ καὶ ἔργῳ, 395
 πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφεί Κρονίωνι
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 ὅπποτε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρη τ' ἡδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἔλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 ὧχ' ἐκατόγχειρον καλέσας ἔς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὁ γὰρ αὐτε βίῃ οὐ πατρὸς ἀμείνων·
 ὃς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίων. 405
 τὸν καὶ ὑπέδδισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζο καὶ λαβὲ γούνων,
 αἷ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα·
 αἰθ' ὅφρα παρὰ νῆυσιν ἀδάκρυτος καὶ ἀπῆμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἶψα μίνυνθά περ, οὐ τὶ μάλα δῆν·
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἰμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἷ κε πίθηται. 420

ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μῆνι' Ἀχαιοῖσιν, πολέμον δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καί μιν γονάσομαι, καί μιν πείσεσθαι οἶω."

ὥς ἄρα φωνήσας' ἀπεβήσεται, τὸν δ' ἔλιπ' αὐτοῦ
 χῳόμενον κατὰ θυμὸν ἐυζώνοιο γυναικός,
 τὴν ῥα βίῃ ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεύς 430
 ἐς Χρύσην ἵκανε νύκτα ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαινῇ,
 ἱστὸν δ' ἱστοδόκη πέλασαν προτόνοισιν ὑφέντες 434
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς.
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσηῖς νηὸς βῆ ποντοπόροιο. 439
 τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεύς
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν
 "ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργεῖοισι πολύστονα κῆδ' ἐφῆκεν." 445

ὥς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἑδέξατο χαίρων
 παῖδα φίλην. τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
 ἐξείης ἔστησαν ἐνδμητον περὶ βωμόν,
 χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο, χεῖρας ἀνασχών. 450
 “ κλῦθί μεν, ἀργυρότοξ', ὅς Χρύσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις.
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἦσαο λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνην ἐέλδωρ. 455
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλοντο,
 ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὦπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 466
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,
 καλὸν αἰείδοντες παιήονα, κοῦροι Ἀχαιῶν,
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπειτ' ἀκούων.
 ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν, 475
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἠώς,
 καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·

τοῖσιν δ' ἴκμενον οὖρον ἱεὶ ἐκάεργος Ἀπόλλων. 479
οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν·
ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
στεῖρην πορφύρεον μεγάλ' ἱαχε νηὸς ἰούσης·
ἢ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἳ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὁ μῆνιε νηυσὶ παρήμενος ὠκυπόροισιν,
διογενὴς Πηλεὸς υἱός, πόδας ὠκὺς Ἀχιλλεύς.
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὐθι μένων, ποθέεσκε δ' αὐτήν τε πτόλεμόν τε.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῦ δυωδεκάτῃ γένετ' ἥως,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετ-
μέων 495

παιδὸς ἐοῦ, ἀλλ' ἢ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.
εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων
ἄκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα.
“Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἦ ἔπει ἦ ἔργω, τόδε μοι κρήνην ἐέλδωρ.
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
ἔπλετ'· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων

ἡτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ,
 (τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοί) ✓
 νιὸν ἑμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ." 510

ὥς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὥς ἤψατο γούνων,
 ὥς ἔχετ' ἐμπεφυνῖα, καὶ εἶρετο δευτέρων αὖτις.
 "νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 ἦ ἀποίειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' εὖ εἰδῶ 515
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι."

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς
 "ἦ δὴ λoίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις
 Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.
 ἦ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
 Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανέυσομαι, ὄφρα πεποιίθῃς·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
 τέκμωρ· οὐ γὰρ ἑμὸν παλινάγρετον οὐδ' ἀπατηλὸν
 οὐδ' ἀτελεύτητον, ὃ τί κεν κεφαλῇ κατανέυσω."

ἦ, καὶ κυανέῃσιν ἐπ' ὀφρῦσι νεῦσε Κρονίων·
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον. 530

τῷ γ' ὥς βουλευσάντε διέτμαχεν· ἦ μὲν ἔπειτα
 εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 μέναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535

ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη
 ἡγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα. 539
 “ τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς;
 αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος ὃ ττι νοήσης.”

τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε
 “ Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
 εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ ἐοῦσῃ.
 ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκουέμεν, οὐ τις ἔπειτα
 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 μὴ τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα.” 550

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι ἄσσο' ἐθέλησθαι.
 νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα μή σε παρείπη 555
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων.
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα
 τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.” 559

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
 “ δαιμονίη, αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω,
 πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ρίγιον ἔσται.
 εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, 565
μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ
ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."

ὥς ἔφατ', ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
ᾤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ.

"ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνέκτά,
εἰ δὴ σφῷ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,
ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτός 575
ἔσθλῃς ἔσσεται ἡδός, ἐπεὶ τὰ χερεῖονα νικάῃ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Δίι, ὅφρα μὴ αὐτε
νεικείησι πατήρ, σὺν δ' ἡμιν δαῖτα ταραΐῃ.

εἰ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580
ἕξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺν φέρτατός ἐστιν.
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' ἴλαος Ὀλύμπιος ἔσσεται ἡμιν."

ὥς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καί μιν προσέειπεν 585

"τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλῃν περ εἴουσιν ἐν ὀφθαλμοῖσιν ἰδῶμαι
θεινομένην. τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ
χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
ῥῦψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳ.

πᾶν δ' ἡμᾶρ φερόμεν, ἅμα δ' ἡελίφ καταδύντι
κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."

ὥς φάτο, μείδῃσεν δὲ θεὰ λευκώλενος Ἥρη,
 μειδῆσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 οἶνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσων.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 595 600

ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 μουσάων θ', αἱ αἶδον ἀμειβόμεναι ὅπῃ καλῇ.
 αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡλίοιο, 605
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἐκάστω δῶμα περικλυτὸς ἀμφιγυήεις
 Ἥφαιστος ποίησεν ἰδυίησι πρᾶπίδεσσιν,
 Ζεὺς δὲ πρὸς δὴν λέχος ἦι Ὀλύμπιος ἀστεροπητῆς,
 ἔνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνοι, 610
 ἔνθα καθεὺδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

ΙΛΙΑΔΟΣ Β.

Ὀνειρος. Βοιωτία ἢ κατάλογος τῶν νεῶν.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνθρωποι ἵπποκορυσταὶ
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα ὥς Ἀχιλλῆα
 τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5

πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον.
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
“βάσκ' ἴθι, οὔτε ὄνειρε, θεὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὥς ἐπιτέλλω. 10
θωρήξαί ἐ κέλευε κερηκομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγνιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται.” 15
ὥς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.
καρπαλίμως δ' ἵκανε θεὰς ἐπὶ νῆας Ἀχαιῶν,
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ νῆι ἔοικώς, 20
Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων.
τῷ μιν ἐείσάμενος προσεφώνεε θεῖος ὄνειρος
“εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο ;
οὐ χρὴ παννύχιον εὐδεν βουληφόρον ἄνδρα,
ῥ' λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν. 25
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ ἀνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.
θωρήξαί σε κέλευσε κερηκομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγνιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθῃ
αἰρείτω, εὐτ' ἂν σε μελίφρων ὕπνος ἀνήῃ.”

ὥς ἄρα φωνήσας ἀπεβήσεται, τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 νήπιος, οὐδὲ τὰ ἤδη ἃ ῥα Ζεὺς μήδετο ἔργα·
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40
 ἔγρετο δ' ἐξ ὕπνου, θεΐῃ δέ μιν ἀμφέχυντ' ὀμφή.
 ἔζετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον, 45
 εἶλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεΐ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

ἦώς μὲν ῥα θεὰ προσεβήσεται μακρὸν Ὀλυμπον
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὃ κηρύκεσσι λιγυφθόγγοισι κέλευσεν 50
 κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

βουλὴν δὲ πρῶτον μεγαθύμων ἔζε γερόντων
 Νεστορὲ παρὰ νηὶ Πυλολιγενέος βασιλῆος.
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλὴν. 55
 “ κλῦτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
 ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίῳ
 εἶδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἐώκει.
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν.
 “ εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο ; 60
 οὐ χρὴ παννύχιον εὐδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,

ὅς σεῦ ἀνενθεν ἔων μέγα κήδεται ἥδ' ἐλεαίρει.
 θωρήξαί σε κέλευσε κερηκομόωντας Ἀχαιοὺς 65
 πανσυνδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδὲ ἐφῆπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.” ὥς ὁ μὲν
 εἰπών 70

ῥ' ἔχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήισι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.” 75

ἣ τοι ὁ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·
 ὁ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν
 “ὦ φίλοι Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν, 80
 ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.”

ὥς ἄρα φωνήσας βουλῆς ἐξ ἥρχε νέεσθαι,
 οἱ δ' ἐπ' ἀνέστησαν πείθοντό τε ποιμένι λαῶν, 85
 σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἥύτε ἔθνεα εἰσι μελισσάων ἀδινάων,
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·
 αἱ μὲν τ' ἐνθα ἅλις πεποτήγεται, αἱ δέ τε ἐνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων

ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο
 ἱλαδὸν εἰς ἀγορήν. μετὰ δέ σφισιν ὅσσα δεδήει
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορή, ὑπὸ δέ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δέ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς
 σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλῶν.
 σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 αὐτὰρ ὁ αὐτε Πέλοψ δῶκ' Ἀτρεί ποιμένι λαῶν· 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὁ αὐτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα.
 "ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἀρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλευσατο, καί με κελεύει
 δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 115
 [οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
 αἰσχροὺν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120

ἄπρηκτον πρόλεμον πολεμίζειν ἥδ' ἐ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.
 εἰ περ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῶες μὲν λέξασθαι ἐφέστιοι ὅσσοι ἔασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεύειν,
 πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπίκουροι 130
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσιν καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασιν Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται, 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
 φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαῖαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

ὥς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι νῆριεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὤρορ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελάων.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺν λήιον ἐλθών,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦνι ἀσταχέουσιν,
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ

νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
 ἴστατ' αἰερομένη. τοῖ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 εἰ μὴ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν.

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὐτῶ δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύγονται ἐπ' εὐρέα νῶτα θαλάσσης,
 καδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιεν 160
 Ἀργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μηδὲ ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.” 165

ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα,
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἑσταότ'· οὐδ' ὃ γε νηὸς ἐυσσέλμοιο μελαίνης 170
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 ἀγχοῦ δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὐτῶ δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 φεύξεσθ' ἐν νήεσσι πολυκλήισι πεσόντες, 175
 καδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
 Ἀργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης;

ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 μηδὲ ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας."

ὥς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει.
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἔλθῶν 185
 δέξατό οἱ σκῆπτρον, πατρώιον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

ὃν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς.
 "δαιμόνι, οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι, 190
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρυσε λαούς.
 οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷσιν ἔειπεν.
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς."

ὃν δ' αὖ δῆμον ἄνδρα ἴδοι βοῶντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ.
 "δαιμόνι, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200
 οἱ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκίς,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
 οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
 οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
 εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω" 205
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].

ὥς ὃ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε

αὐτὶς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων
ἡχῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·
Θερσίτης δ' ἔτι μῶνος ἀμετροεπῆς ἐκολῶα,
ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,
7 (μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
ἀλλ' ὃ τί οἱ εἴσαιτο γελοίοιον Ἀργείοισιν 215

ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν.
φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμῳ
κυρτῷ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθεν
φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ. 220

τῷ γὰρ νεικείεσκε. τότε αὐτ' Ἀγαμέμνονι δίῳ
ὀξέα κεκληγῶς λέγ' ὀνειδέα. τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.

αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ.
“Ἀτρεΐδῃ, τέο δ' αὐτ' ἐπιμέμφεται ἡδὲ χατίζεις; 225

πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
πρωτίστῳ δίδομεν, εἴτ' ἂν πτολίεθρον ἔλωμεν.
ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει

Τρώων ἵπποδάμων ἐξ Ἰλίου νῖος ἄποινα, 230

ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
ἢ γυναικα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
ἦν τ' αὐτὸς ἀπονόσφι κατίσχει; οὐ μὲν ἔοικεν
ἄρχον ἔοντα κακῶν ἐπιβασκέμεν νῖας Ἀχαιῶν.

ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235
οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῷμεν

αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται
 ἢ ῥά τί οἱ χήμεῖς πρόσαμύνομεν ἦε καὶ οὐκί.
 [ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·²⁴⁰
 ἀλλὰ μάλ' οὐκ Ἀχιλῆι χόλος φρεσίν, ἀλλὰ μεθήμων·
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.”]

ὥς φάτο νεικείων Ἀγαμέμνονα ποιμένα λαῶν
 Θερσίτης. τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ.²⁴⁵

“Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χερεῖότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύεις,²⁵⁰
 καὶ σφιν ὄνειδέα τε προφέρεις, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἦ εὖ ἦε κακῶς νοστήσομεν νῆες Ἀχαιῶν.

[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν²⁵⁵
 ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]

ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῇ κάρη ὤμοισιν ἐπέειη,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην,²⁶⁰
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθην ἀεικέσσι πληγῇσιν.”²⁶⁴

ὥς ἄρ' ἔφη, σκῆπτρῳ δὲ μετὰφρενον ἠδὲ καὶ ὦμω

πλήξεν· ὁ δ' ἰδνώθη, θαλερόν δέ οἱ ἔκφυγε δάκρυ,
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἔξυπανέστη
 σκήπτρου ὑπο χρυσέου. ὁ δ' ἄρ' ἔξετο τάρβησέν τε,
 ἀλγήσας δ', ἀχρεῖον ἰδὼν ἀπομόρξατο δάκρυ,
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν. 270
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον.

“ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὗ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγῆνωρ
 νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν.”

ὧς φάσαν ἢ πληθύς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσ-
 σεύς

ἔσθη σκήπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνῶγει, 280

ὧς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαίετο βουλήν.

ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν

“Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοί
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285

οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἣν περ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.

ὧς τε γὰρ ἦ παῖδες νεαροὶ χῆραί τε γυναῖκες
 ἀλλήλοισιν ὁδύρονται οἰκόνδε νέεσθαι. 290

ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.

καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάῃ σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι

χειμέριαι ειλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτός 295
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
 ἧ ἔτεδν Κάλχας μαντεύεται ἧε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι.
 χθιζά τε καὶ πρῶιζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμούς 305
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἔνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφωινός,
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φώσδε,
 βωμοῦ ὑπαῖξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ· ἀτὰρ μήτηρ ἐνάτη ἦν, ἧ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας.
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν,
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὃς περ ἔφηνεν·
 λαῶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν οἶον ἐτύχθη. 320
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσήλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν.

'τίπτ' ἄνεω ἐγένεσθε, κερηκομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον ὄψιτέλεστον, οὗ κλέος οὐ ποτ' ὀλεῖται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίξομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν.
 κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε μίμνετε πάντες, ἐυκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."

ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον — ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀνσάντων ὑπ' Ἀχαιῶν —
 μῦθον ἐπαινήσαντες Ὀδυσσῆος θεῖοιο. 335
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότης Νέστωρ
 "ὦ πόποι, ἦ δὴ παισὶν εἰκότες ἀγοράασθε
 νηπιάχοις, οἷς οὐ τι μέλει πολεμῆια ἔργα.
 πῇ δὴ συνθεσῆαι τε καὶ ὄρκια βήσεται ἡμῖν;
 ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν 340
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 αὐτὼς γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἑόντες.
 Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν, ἔχων ἀστεμφέα βουλήν
 ἄρχεν' Ἀργεῖοισι κατὰ κρατερὰς ὑσμῖνας, 345
 τούσδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύωσ' — ἄνυσσις δ' οὐκ ἔσσεται αὐτῶν —
 πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γνόμεναι εἶτε ψεῦδος ὑπόσχεσις ἦε καὶ οὐκί.
 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἡματι τῷ ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον

Ἄργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι' ἐναίσιμα σήματα φαίνων.
 τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στονοχάς τε.
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἥς νηὸς εὐσσέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλὰ ἄναξ αὐτός τ' εὖ μῆδεο πείθεό τ' ἄλλω. 360
 οὗτοι ἀπόβλητον ἔπος ἔσσεται, ὃ ττί κεν εἴπω.
 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὡς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν, 365
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνώσεαι δ' ἡ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις
 ἡ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.”

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 “ἡ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν. 370
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλόν,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγ' ἔδωκεν, 375
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἥρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380

νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρῃα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
 ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρῃι. 385
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νύξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·
 ἰδρώσει δέ τευ ἵππος ἐύξοον ἄρμα τιταίνων. 390
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὐ οἱ ἔπειτα
 ἄρκιον ἔσσεῖται φυγέειν κύνας ἡδ' οἰωνούς."

ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κῦμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν, 395
 προβλήτι σκοπέλῳ· τὸν δ' οὐ ποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων, 400
 εὐχόμενος θάνατόν τε φυγέειν καὶ μῶλον Ἄρῃος.
 αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,
 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὖτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοήν ἀγαθὸς Μενέλαος·
 ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.

βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο. 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἥελιον δῦναι καὶ ἐπὶ κνέφας ἔλθειν,
 πρὶν με κατὰ πρηνές βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηίοιο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι
 πρηνέες ἐν κονίησιν ὁδὰξ λαζοίατο γαῖαν.”

ὥς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων, 419
 ἀλλ' ὃ γε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,
 αὔερυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίσῃσιν ἀφύλλοισιν κατέκαιον, 425
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἥφαιστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ.
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν 435
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει·
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτῶνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,

ἡμεῖς δ' ἄθροοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρην.” 440

ὥς ἔφατ', οὐδ' ἀπίθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν πόλεμόνδε καρηκομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοῖ δ' ἠγείροντο μάλ' ὤκα.
 οἱ δ' ἄμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θῦνον κρίνοντας, μετὰ δὲ γλαυκῶπις Ἀθήνη
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήρων, ἀθανάτην τε,
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,
 πάντες ἐνπλεκέες, ἐκατόμβοιός δὲ ἕκαστος.

σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
 ὀτρύνουσ' ἱέναι· ἐν δὲ σθένος ὤρσεν ἑκάστῳ
 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

ἤύτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγῇ,
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
 αἷγλη παμφανώσα δι' αἰθέρος οὐρανὸν ἵκεν.

τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι Καϋστρίου ἀμφὶ ῥέεθρα
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,
 κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμῶν,
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων 464
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

ἥύτε μυιάων ἀδινάων ἔθνεα πολλά,
 αἶ τε κατὰ σταθμὸν ποιμνήιον ἡλάσκουσιν 470
 ὦρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
 τόσσοι ἐπὶ Τρώεσσι καρηκομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

τοὺς δ', ὥς τ' αἰπόλῃα πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ (μιγέωσιν) 475
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Πόσειδάωνι.

ἥύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσαι, —
 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν —
 οἳ τινες ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη. 490
 [εἰ μὴ Ὀλυμπιάδες μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω νηῆς τε προπάσας.]

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
 Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλῖδα πετρῆεσαν
 Σχοῖνόν τε Σκῳλόν τε πολύκνημόν τ' Ἐτεωνόν,

Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησσόν,
 οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν' εἶχον ἦδ' Ὀτλην καὶ Πετεῶνα, 500
 Ὀκαλέην Μεδεῶνά τ', ἐνκτίμενον πτολίεθρον,
 Κώπας Εὐτρησὶν τε πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλάρτον,
 οἳ τε Πλάταιαν ἔχον ἦδ' οἳ Γλίσαντ' ἐνέμοντο,
 οἳ θ' Ὑποθήβας εἶχον, ἐνκτίμενον πτολίεθρον, 505
 Ὀγχηστόν θ' ἱερόν, Ποσιδήιον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν
 Νίσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν.
 τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

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οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
 τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
 αὐτῶν ἦδ' ἵππων, οἳ ἄμ' Ἀτρεΐδῃσιν ἔποντο.
 ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Εὐμηλος ἔλαυνε ποδῶκεας ὄρνιθας ὥς,
 ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἰσας· 765
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρῃος φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
 ἵπποι θ' οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἰέντες,

τόξοισίν θ'. ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος 775
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
 ἐν κλισίῃς· οἱ δ' ἀρχὸν ἀρηίφιλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

οἱ δ' ἄρ' ἴσαν ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο·
 γαῖα δ' ὑπεστενάχιζε Διὶ ὧς τερπικεραύνῳ 781
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἱμάσση
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς.
 ὧς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Τρῶσιν δ' ἄγγελος ἦλθε ποδὴννεμος ὠκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἷσατο δὲ φθογγὴν νῦϊ Πριάμοιο Πολίτῃ,
 ὃς Τρώων σκοπὸς ἔζε, ποδωκείῃσι πεποιθώς,
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.
 τῷ μιν ἔεισαμένη μετέφη πόδας ὠκέα Ἴρις 795
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
 ὧς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.
 ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ' οὐ πω τοιόνδε τοσόνδε τε λαὸν ὅπωπα·
 λῖν γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν 800
 ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστυ.
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι.
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,

ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἷσί περ ἄρχει, 805
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας."

ὥς ἔφαθ', Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
πᾶσαι δ' ὠίγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810

ἔστι δέ τις προπάροιθε πόλιος αἰπεία κολώνη,
ἐν πεδίῳ ἀπάνευθε, περὶδρομος ἔνθα καὶ ἔνθα,
τὴν ἦ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῳῆς τε διέκριθεν ἡδ' ἐπίκουροι. 815

Τρωσὶ μὲν ἠγεμόνευε μέγας κορυθαίολος Ἐκτωρ
Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

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Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων 816
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμετος.



ΙΛΙΑΔΟΣ Γ.

*Ὅρκοι. Τειχοσκοπία. Πάριδος καὶ Μενελάου
μονομαχία.*

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἠγεμόνεύουσιν ἕκαστοι,
Τρῳῆς μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,
ἥύτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,

αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 κλάγγῃ|ται γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, 5
 ἀνδράσι Πυγμαῖοισι φόνον καὶ κῆρα φέρουσai·
 ἡέριαι δ' ἄρα|ταί γε κακὴν ἔριδα προφέρονται·
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

ἥντ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
 ποιμέσιν οὗ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·
 τόσσον τίς τ' ἐπὶ λεύσσει ὅσον τ' ἐπὶ λᾶαν ἴησιν·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὥρνυτ' ἀελλῆς
 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
 Τρῳσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
 παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα
 καὶ ξίφος· αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ
 πᾶλλον Ἀργείων προκαλίζετο πάντας ἀρίστους
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δημοτῇτι. 20

τὸν δ' ὥς οὖν ἐνόησεν ἀρηίφίλος Μενέλαος
 ἐρχόμενον προπάροιθεν ὀμίλου μακρὰ βιβῶντα,
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρὼν ἢ ἔλαφον κεραδὸν ἢ ἄγριον αἶγα
 πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτόν 25
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσασθαι ἀλείτην·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμάζε.
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής 30
 ἐν προμάχοισι φανέντα, κατεπλήγῃ φίλον ἦτορ,
 αἶψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἄψ τ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς, 35
 ὥς αὖτις καθ' ὅμιλον ἔδν Τρώων ἀγερώχων,
 δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν.
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά,
 αἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
 ἢ οὕτω λῶβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἦ που καγχαλόωσι κερηκομόωντες Ἀχαιοί
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
 εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή. 45
 ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναικ' εὐειδέ' ἀνῆγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μείνειας ἀρηίφιλον Μενέλαον;
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἦ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
 λάινον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.”
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
 “Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ
 αἶσαν —

αἰεὶ σοὶ κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,

ὅς τ' εἴσω διὰ δουρὸς ὑπ' ἀνέρος, ὃς ῥά τε τέχνη
 νήιον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὥς σοι ἐνὶ στήθεσσι νόος ἀτάρβητος ἔστιν —
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 οὐ τοι ἀπόβλητ' ἔστι θεῶν ἐρικυδέα δῶρα, 65
 ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἥδ' ἐμάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον 69
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὀππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 73
 ὥς ἔφαθ', Ἐκτώρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκού-
 σας,
 καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέργε φάλαγγας,
 μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες·
 τῷ δ' ἐπετοξάζοντο κερηκομόωντες Ἀχαιοί,
 ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80
 αὐτὰρ ὁ μακρὸν αὔσε ἀναξ ἀνδρῶν Ἀγαμέμνων
 "ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτώρ."
 ὥς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνέω τ' ἐγένοντο
 ἐσσυμένως. Ἐκτώρ δὲ μετ' ἀμφοτέροισιν ἔειπεν 85
 "κέκλυτέ μευ, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς

τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πούλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον 90
 οἴους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὀπότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ τάμωμεν." 94

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος
 "κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
 ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσετε δ' ἄρ', ἕτερον λευκὸν ἐτέρῃν δὲ μέλαιναν,
 γῇ τε καὶ ἡλίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 ἄξετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμῃ 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται."

ὥς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε, 111
 ἐλπόμενοι παύσεσθαι οἰζυροῦ πολέμοιο.
 καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα· 115
 Ἐκτωρ δὲ προτὶ ἄστνυ δὺν κήρυκας ἔπεμπε
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.

αὐτὰρ ὁ Ταλθύβιον προῖτει κρείων Ἀγαμέμνων
νῆας ἐπὶ γλαφυρὰς ἰέναι, ἥδ' ἄρ' ἐκέλευεν
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ. 120

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ' εὖρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἰστὸν ὕφαινεν, 125
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρης παλαμάων.
ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις
“δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.
οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἱ δὴ νῦν ἔαται σιγῇ — πόλεμος δὲ πέπανται —
ἄσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος
μακρῆς ἐγχείησι μαχήσονται περὶ σείῳ·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.”

ὣς εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων. 140
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
ὠρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἷη· ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο,
Αἴθρη Πιτθῆος θυγάτηρ Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν. 145
οἱ δ' ἀμφὶ Πριάμον καὶ Πάνθοον ἠδὲ Θυμοίτην

Λάμπον τε Κλυτίον θ' Ἴκετάονά τ' ὄζον Ἄρῃος,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
 γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταί 150
 ἐσθλοί, τεττίγεσσι ἐοικότες, οἳ τε καθ' ὕλην
 δεινδρέω ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν·
 τοιοῖ ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον. 155
 “οὐ νέμεσις Τρῶας καὶ ἐνκνήμιδας Ἀχαιοὺς
 τοιγῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
 αἰνῶς ἀθανάτησι θεῇς εἰς ὧπα ἔοικεν.
 ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
 μηδ' ἡμῖν τεκέεσσὶ τ' ὀπίσσω πῆμα λίποιτο.” 160

ὧς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ.
 “δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
 ὅφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε·
 οὗ τί μοι αἰτίη ἐσσί· θεοὶ νύ μοι αἰτιοὶ εἰσιν,
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν· 165
 ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·
 καλὸν δ' οὕτω ἐγὼν οὗ πω ἴδον ὀφθαλμοῖσιν,
 οὐδ' οὕτω γεραρόν· βασιλῆι γὰρ ἀνδρὶ ἔοικεν.” 170

τὸν δ' Ἑλένη μύθοισιν ἀμείβετο διὰ γυναικῶν,
 “αἰδοῖός τέ μοι ἐσσι, φίλε ἐκυρέ, δεινός τε·
 ὧς ὅφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
 νιέει σῶ ἐπόμεν, θάλαμον γνωτούς τε λιποῦσα
 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν. 175

ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρειαι ἡδὲ μεταλλάς.
 οὗτός γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 ἀμφότερον βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.
 δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.” 180

ὥς φάτο, τὸν δ' ὁ γέρων ἡγάσσατο, φώνησέν τε
 “ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ρά νύ τοι πολλοὶ δεδμηάτο κοῦροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας, αἰολοπώλους, 185
 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
 οἳ ρά τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.” 190

δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός
 “εἰπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὄδ' ἔστιν·
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν.
 ἄρνειῷ μιν ἔγωγε εἴσκω πηγεσιμάλλῃ,
 ὅς τ' οἴων μέγα πῶν διέρχεται ἀργεννάων.”

τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα
 “οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200
 ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.”

τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἠῦδα
 “ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·

ἦδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεύς, 205
 σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ.
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, 210
 ἄμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς.
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
 οὐδ' ἀφάμαρτοεπής, ἦ καὶ γένει ὕστερος ἦεν. 215
 ἀλλ' ὅτε δὴ πολὺμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἰδρεῖ φωτὶ ἐοικώς·
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτῶς. 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη
 καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος.
 [οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.]
 τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραῖός 225
 "τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους;"
 τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν,
 "οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230
 ἔσθηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
 πολλάκι μιν ξείνισσεν ἀρηίφιλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.

νῦν δ' ἄλλους μὲν πάντας ὄρῳ ἐλίκωπας Ἀχαιοὺς,
 οὓς κεν εὐ γνοίην καὶ τ' οὐνομα μυθησαίμην·
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτῳ· λαῶν, 235
 Κάστορά θ' ἵπποδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.

ἦ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἑρατεινῆς;
 ἦ δεύρω μὲν ἔποντο νέεσσ' ἐνι ποντοπόροισιν, 240
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ' ἅ μοι ἐστιν;·”

ὥς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίλοος αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

κῆρυκες δ' ἀνὰ ἄστν θεῶν φέρον ὄρκια πιστά, 245
 ἄρνε δύναι καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 ἀσκῶ ἐν αἰγείῳ. φέρε δὲ κρητῆρα φαεινόν
 κῆρυξ Ἰδαῖος ἡδὲ χρύσεια κύπελλα·

ὥτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν.
 “ὄρσεο, Λαομεδοντιάδῃ. καλέουσιν ἄριστοι 250
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε.
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφίλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·
 τῷ δέ κε νικήσαντι γυνή καὶ κτήμαθ' ἔποιτο· 255
 οἱ δ' ἄλλοι φιλότῃ καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.”

ὥς φάτο, ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' ἐταίροις
 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
 ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσето δίφρον.

τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
 ἀλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
 ἔς μέσσον Τρῶων καὶ Ἀχαιῶν ἐστιχόωντο.
 ὦρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοί
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῆων τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρῶων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο χεῖρας ἀνασχών. 275
 “Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,
 ἠέλιός θ' ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὃ τίς κ' ἐπίορκον ὁμόςσῃ,
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά. 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' ἔοικεν, 285
 ἧ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιῆς 290
 αὐθι μένων, εἴως κε τέλος πολέμοιο κιχέω.”

ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεί χαλκῷ.
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295
ἔκχεον, ἦδ' εὖχοντο θεοῖς αἰειγενέτησιν.

ᾧδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε,
“Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅπποτεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
ᾧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος, 300
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖν.”

ὥς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπέκραίαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν.

“κέκλυτέ μευ, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί.
ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἡνεμόεσσαν 305
ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ·
Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”

ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
Ἐκτωρ δὲ Πριάμοιο πάις καὶ δῖος Ὀδυσσεύς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,
ὅπποτερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ᾧδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.

“Ζεῦ πάτερ, Ἰδθθεν μεδέων, κύδιστε μέγιστε, 320

ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
τὸν δὸς ἀποφθίμενον δύναι δόμον Ἄιδος εἴσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι."

ὥς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἑκτωρ
ἄψ ὀρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν. 325
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας ἥχι ἐκάστου
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
αὐτὰρ ὃ γ' ἀμφ' ὤμοισιν ἐδύσето τεύχεα καλά
διὸς Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.
κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν, 335
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
ὥς δ' αὐτως Μενέλαος ἀρήιος ἔντε' ἔδυνεν.

οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώωντο
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορώοντας
Τρώας θ' ἵπποδάμους καὶ ἐυκνήμιδας Ἀχαιοῦς.
καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σεῖοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345
πρόσθε δ' Ἀλέξανδρος προτεῖ δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἴσην·
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδι ἐν κρατερῇ· ὃ δὲ δεύτερος ὤρνυτο χαλκῷ

Ἄτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί. 350
 “Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ’ ἔοργεν,
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
 ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
 ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.”

ἦ ῥα, καὶ ἀμπεπαλὼν προῖτι δολιχόσκιον ἔγχος, 355
 καὶ βάλε Πριαμίδαο κατ’ ἀσπίδα πάντοσ’ εἴσῃν.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρεστο·
 ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὁ δ’ ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360

Ἄτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 πληξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ’ ἄρ’ αὐτῷ
 τριχθὰ τε καὶ τετραχθὰ διατρυφέν ἔκπεσε χειρός.
 Ἄτρεΐδης δ’ ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν.

“Ζεῦ πάτερ, οὗ τις σείω θεῶν ὀλοώτερος ἄλλος. 365
 ἦ τ’ ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
 νῦν δέ μοι ἐν χείρεσσιν ἄγῃ ξίφος, ἐκ δέ μοι ἔγχος
 ἤιχθη παλάμηφιν ἐτώσιον, οὐδὲ δάμασσα.”

ἦ, καὶ ἐπαῖξας κόρυθος λάβεν ἵπποδασείης,
 ἔλκε δ’ ἐπιστρέψας μετ’ ἐυκνήμιδας Ἀχαιοῦς. 370
 ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρῆν,
 ὃς οἱ ὑπ’ ἀνθερέωνος ὀχεὺς τέτατο τρυφαλείης.
 καὶ νῦ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
 εἰ μὴ ἄρ’ ὄξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 ἦ οἱ ῥῆξεν ἱμάντα βοδὸς Ἰφι κταμένοιο· 375
 κεινὴ δὲ τρυφάλεια ἅμ’ ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ’ ἦρως μετ’ ἐυκνήμιδας Ἀχαιοῦς
 ῥίψ’ ἐπιδιδήσας, κόμισαν δ’ ἐρίηρες ἐταῖροι·

αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
 ἔγχεϊ χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἡέρι πολλῇ,
 καδ δ' εἶς' ἐν θαλάμῳ εὐώδεϊ κηώντι.

αὕτῃ δ' αὖθ' Ἑλένην καλέουσ' ἴε. τὴν δ' ἐκίχανεν
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἄλις ἦσαν.
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβούσα, 385
 γρηὶ δέ μιν εἰκυῖα παλαιγενεὶ προσέειπεν,
 εἰροκόμῳ, ἧ οἱ Λακεδαίμονι ναιεταώσῃ
 ἦσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν.
 τῇ μιν ἐεισαμένη προσεφώνεε δι' Ἀφροδίτη.
 “δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
 κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
 ἔρχεσθ' ἢ χοροῖο νέον λήγοντα καθίζειν.”

ὥς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν. 395
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν.
 “δαιμονίη, τί με ταῦτα λιλαίεαι ἡπέροπεύειν;
 ἦ πῇ με προτέρῳ πολίων εὖ ναιομενάων 400
 ἄξεις ἦ Φρυγίης ἦ Μηονίης ἐρατεινῆς,
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων;
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἶκαδ' ἄγεσθαι,
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέσσης; 405
 ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
 μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,

ἄλλ' αἰεὶ περὶ κείνον οἷζυε καὶ ἐ φύλασσε,
 εἰς ὃ κέ σ' ἡ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.
 κείσε δ' ἐγὼν οὐκ εἴμι — νεμεσσητὸν δέ κεν εἶη —

κείνου πορσυνέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω 411
 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.”

τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη
 “ μὴ μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
 τὼς δέ σ' ἀπεχθήρῳ ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.”

ὥς ἔφατ', ἔδδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ,
 σιγῇ, πάσας δὲ Τρῳᾶς λάθην· ἦρχε δὲ δαίμων. 420

αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἡ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρονσα· 425
 ἔνθα καθίζ' Ἑλένη κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἡνίπαπε μύθῳ.

“ ἦλυθες ἐκ πολέμου· ὥς ὤφελες αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῷ ὃς ἐμὸς πρότερος πόσις ἦεν.
 ἡ μὲν δὴ πρίν γ' εὐχέ' ἀρηιφίλου Μενελάου 430
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχρ' ἑρπύλλου εἶναι·
 ἄλλ' ἴθι νῦν προκάλεσσαι ἀρηιφίλον Μενέλαον
 ἐξαὐτίς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἔγωγε
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι 435
 ἀφραδέως, μὴ πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆῃς.”

τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν
 “μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἔνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
 κείνουν δ’ αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ’ ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ’ ὦδέ γ’ ἔρως φρένας ἀμφεκάλυψεν,
 οὐδ’ ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 νήσῳ δ’ ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἡμερος αἰρεῖ.”
 ἦ ῥα, καὶ ἦρχε λέχουσδε κιών· ἅμα δ’ εἶπετ’ ἀκοῖτις.
 τὼ μὲν ἄρ’ ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
 Ἀτρεΐδης δ’ ἀν’ ὄμιλον ἐφοῖτα θηρὶ ἑοικώς,
 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
 ἀλλ’ οὐ τις δύνατο Τρώων κλειτῶν τ’ ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε ἄρηιφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότῃτι γ’ ἐκεύθανον, εἴ τις ἴδοιτο·
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων 455
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ’ ἐπίκουροι.
 νίκη μὲν δὴ φαίνεται ἄρηιφίλου Μενελάου·
 ὑμεῖς δ’ Ἀργεῖην Ἑλένην καὶ κτήμαθ’ ἅμ’ αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἦν τιν’ ἔοικεν,
 ἦ τε καὶ ἐσσομένοισι μετ’ ἀνθρώποισι πέληται.” 460
 ὥς ἔφατ’ Ἀτρεΐδης, ἐπὶ δ’ ἦγεον ἄλλοι Ἀχαιοί.

ΙΛΙΑΔΟΣ Δ.

Ὀρχίων σύγχχυσις. Ἀγαμέμνωνος ἐπιπώλησις.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
 χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
 νέκταρ ἔφονοχόει· τοὶ δὲ χρυσεοῖς δεπάεσσιν
 δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην 5
 κερτομίοις ἐπέεσσι παραβλήδην ἀγορεύων.
 “δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη.
 ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόώσαι
 τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
 καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
 ἀλλ' ἦ τοι νίκη μὲν ἀρηιφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
 ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15
 ὄρσομεν, ἦ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἀνακτος,
 αὖτις δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.”

ὥς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ. 20
 πλησῖαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίῃ ἀκέων ἦν οὐδέ τι εἶπεν,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει·
 Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα

“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 25
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ’ ἀτέλεστον,
 ἰδρῶ θ’ ὃν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι
 λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοιό τε παισίν.
 ἔρδ’· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς
 “δαιμονίη, τί νύ σε Πριάμος Πριάμοιό τε παῖδες 31
 τόσσα κακὰ ῥέζουσιν ὃ τ’ ἀσπερχὲς μενεαίνεις
 Ἴλιον ἐξαλαπάξαι ἐνκτίμενον πτολίεθρον ;
 εἰ δὲ σὺ γ’ εἰσελθοῦσα πύλας καὶ τείχεα μακρά
 ὦμὺν βεβρώθοις Πριάμον Πριάμοιό τε παῖδας 35
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ’ ἔρισμα μετ’ ἀμφοτέροισι γένηται·
 ἄλλο δέ τοι ἐρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σῆσιν·
 ὅπποτε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40
 τὴν ἐθέλω ὅθι τοι φίλοι ἄνδρες ἐγγεγάασιν,
 μὴ τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ’ ἔᾶσαι·
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
 αἱ γὰρ ὑπ’ ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 ναιετάουσιν πόλῃες ἐπιχθονίων ἀνθρώπων, 45
 τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.
 οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

τὸν δ’ ἡμείβετ’ ἔπειτα βοῶπις πότνια Ἥρη 50
 “ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·
 τὰς διαπέρσαι, ὅτ’ ἂν τοι ἀπέχθωνται περὶ κῆρι·

τάων οὐ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
 εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55
 οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺν φέρτερός ἐσσι.
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν ὄθεν σοί,
 καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ἀμφότερον γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισιν,
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
 ἀθάνατοι, σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
 ἔλθειν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν, 65
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

ὥς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.
 “αἶψα μάλ' ἐς στρατὸν ἔλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς,
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς 71
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

ὥς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἰξασα.
 οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75
 ἦ ναύτησι τέρας ἦε στρατῷ εὐρέι λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρες ἵενται·
 τῷ εἰκυῖ ἦιξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καδ' δ' ἔθορ' ἐς μέσσον. θάμβος δ' ἔχεν εἰσορόωντας
 Τρῶάς θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοὺς. 80
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνῆ

ἔσσεται, ἧ φιλότητα μετ' ἀμφοτέροισι τίθησιν
Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.”

ὥς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε, 85
ἧ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,
Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
Πάνδαρον ἀντίθεον διζήμενῃ, εἷ που ἐφεύροι.
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων 90
λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ῥοάων.
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα.
“ ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95
ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ.
τοῦ κεν δὴ πάμπρωτα πᾶρ' ἀγλαὰ δῶρα φέροιο,
αἷ κεν ἴδῃ Μενέλαον ἀρήιον Ἀτρεὺς υἱόν
σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
ἀλλ' ἄγ' οἴστευσον Μενελάου κυδαλίμοιο, 100
εὖχεο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης.”

ὥς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφροني πείθεν.
αὐτίκ' ἐσύλα τόξον εὖξοον ἰξάλου αἰγός 105
ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχῆσας
πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσιν,
βεβλήκει πρὸς στήθος· ὁ δ' ὑπτιος ἔμπεσε πέτρῃ.
τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει·
καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων, 110
πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.

καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σθένον ἐσθλοὶ ἑταῖροι,
 μὴ πρὶν ἀναΐξειαν ἀρήιοι νῆες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον ἀρήιον Ἀτρέος υἱόν. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰόν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἰστόν,
 εὖχετο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην 120
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστνυ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεύρα βόεια·
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερές μέγα τόξον ἔτεινεν,
 λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἰστός 125
 ὀξυβελής, καθ' ὁμίλον ἐπιπτέσθαι μενεαίνων.

οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
 ἧ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.
 ἧ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
 παιδὸς ἐέργη μυῖαν, ὅθ' ἡδέι λέξεται ὕπνῳ·
 αὐτὴ δ' αὖτ' ἴθυνεν ὅθι ζωστήηρος ὀχῆες
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.
 ἐν δ' ἔπεισε ζωστήρι ἀρηρότι πικρὸς οἰστός·
 διὰ μὲν ἄρ' ζωστήηρος ἐλήλατο δαιδαλέοιο, 135
 καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο
 μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
 ἧ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἷσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἰστός ἐπέγραψε χρόα φωτός·
 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς. 140

ὥς δ' ὅτε τίς τ' ἐλέφαντα γυνή φοῖνικι μίηνη
 Μηρονὶς ἢ Κάειρα, παρήιον ἔμμεναι ἵππων·
 κείται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
 ἵππηες φορέειν· βασιλῇι δὲ κείται ἄγαλμα,
 ἀμφότερον κόσμος θ' ἵππῳ ἐλατήρι τε κῦδος· 145
 τοιοῖ τοι, Μενέλαε, μιάνθην αἵματι μηροῖ
 εὐφυνέες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθεν.

ρίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὥς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὠτειλῆς.
 ρίγησεν δὲ καὶ αὐτὸς ἀρηίφιλος Μενέλαος· 150
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι.
 “φῖλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμά τε ἀρνῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160
 ἔκ τε καὶ ὀψὲ τελεί, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσι κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εἰ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν.
 ἔσσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή
 καὶ Πρίαμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο, 165
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεύησιν ἐρεμνὴν αἰγίδα πᾶσιν
 τῇσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνόν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,

αἶ κε θάνης καὶ πότμον ἀναπλήσῃς βιότοιο. 170
καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἵης·
καδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
Ἀργεῖην Ἑλένην. σέο δ' ὅστέα πύσει ἄρουρα
κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175

καὶ κέ τις ᾧδ' ἐρέει Τρώων ὑπερηνορεόντων
τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο
ἄϊθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180
σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών."

τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος
"θάρσει, μηδέ τί πω δειδίσσειο λαὸν Ἀχαιῶν.
οὐκ ἐν καιρίῳ ὅξυ πάγῃ βέλος, ἀλλὰ πάροιθεν 185
εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθεν
ζῶμά τε καὶ μήτηρ, τὴν χαλκῆες κάμον ἄνδρες."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
"αἶ γὰρ δὴ οὕτως εἷη, φίλος ᾧ Μενέλαε.
ἔλκος δ' ἱητὴρ ἐπιμάσσεται, ἥδ' ἐπιθήσει 190
φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων."

ἦ, καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα
"Ταλθύβι, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ' Ἀσκληπιοῦ υἱὸν ἀμύμονος ἱητῆρος,
ὄφρα ἴδῃ Μενέλαον ἀρήιον ἀρχὸν Ἀχαιῶν, 195
ὃν τις ὀιστεύσας ἔβαλεν, τόξων εὖ εἰδώς,

Τρώων ἦ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος."
ὥς ἔφατ'. οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,

βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν 200
ἔσταότ'· ἀμφὶ δέ μιν κρατεραί στίχες ἀσπιστάων
λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα.
“ὄρσ', Ἀσκληπιάδη. καλέει κρείων Ἀγαμέμνων,
ὄφρα ἴδῃς Μενέλαον ἀρήιον ἀρχὸν Ἀχαιῶν, 205
ὃν τις οἰστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”

ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
βὰν δ' ἰέναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
ἀλλ' ὅτε δὴ ῥ' ἵκανον ὄθι ξανθὸς Μενέλαος 210
βλήμενος ἦν, περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
κυκλόσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
αὐτίκα δ' ἐκ ζωστήηρος ἀρηρότος ἔλκεν οἰστόν·
τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
λῦσε δέ οἱ ζωστήηρα παναίολον ἥδ' ὑπένερθεν 215
ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμου ἄνδρες.
αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὃθ' ἔμπεσε πικρὸς οἰστός,
αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδώς
πάσσε, τά οἳ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

ὄφρα τοὶ ἀμφεπένοντο βοῇν ἀγαθὸν Μενέλαον, 220
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
οἳ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225
ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιώωντας

Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο,
 τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν
 γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα· 230
 αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλείτο στίχας ἀνδρῶν.
 καὶ ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν.
 “Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·
 οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσειτ' ἀρωγός, 235
 ἀλλ' οἳ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 τῶν ἧ τοι αὐτῶν τέρενα χροά γῦπες ἔδονται,
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”
 οὓς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν.
 “Ἀργεῖοι ἰόμωροι, ἐλεγχείες, οὗ νυ σέβεσθε;
 τίφθ' οὕτως ἔστητε τεθηπότες ἥντε νεβροί,
 αἷ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή.
 ὥς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε. 245
 ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 εἰρύατ' εὐπρυμνοὶ, πολιῆς ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ' αἶ κ' ὕμμιν ὑπέρσχη χεῖρα Κρονίων;”
 ὥς ὁ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν. 250
 ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
 οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσουντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συὶ εἵκελος ἀλκῆν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν.

“Ἴδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων
 ἤμην ἐνὶ πτολέμῳ ἥδ’ ἀλλοίῳ ἐπὶ ἔργῳ
 ἥδ’ ἐν δαίθ’· ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται·
 εἴ περ γάρ τ’ ἄλλοι γε κερηκομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ
 ἔσστηχ’ ὥς περ ἐμοί, πῖεῖν ὅτε θυμὸς ἀνώγη·
 ἀλλ’ ὄρσεν πόλεμόνδ’, οἷος πάρος εὐχεται εἶναι.”

260

τὸν δ’ αὖτ’ Ἴδομενεὺς Κρητῶν ἀγὸς ἀντίον ἠῦδα
 “Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
 ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 ἀλλ’ ἄλλους ὄτρυνε κερηκομόωντας Ἀχαιοὺς,
 ὄφρα τάχιστα μαχώμεθ’, ἐπεὶ σύν γ’ ὄρκι ἔχευαν
 Τρῶες· τοῖσιν δ’ αὖ θάνατος καὶ κήδε’ ὀπίσσω
 ἔσσειτ’, ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”

265

270

ὥς ἔφατ’, Ἀτρεΐδης δὲ παρῶχετο γηθόσυνος κῆρ.
 ἦλθε δ’ ἐπ’ Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
 ὥς δ’ ὅτ’ ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ’ ἀνευθεν ἔοντι μελάντερον ἤντε πίσσα
 φαίνεται’ ἰὼν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
 ῥίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·
 τοῖαι ἅμ’ Αἰάντεσσι διοτρεφῶν αἰζηῶν
 δήιον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
 κυάνας, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.
 “Αἴαντ’, Ἀργείων ἡγήτορε χαλκοχιτώνων,

280

285

σφῶι μὲν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὐ τι κελεύω·

αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.

αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλον,

τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·

τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος 290

χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε."

ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·

ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,

οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,

ἄμφι μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295

Αἴμονά τε κρείοντα Βίαντά τε ποιμένα λαῶν.

ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,

πεζοὺς δ' ἐξόπιθε στῆσεν πολέας τε καὶ ἐσθλοὺς,

ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασεν,

ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300

ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει

σφοὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ.

“μηδέ τις ἱπποσύνη τε καὶ ἡγορήφι πεποιθώς

οἶος πρόσθ' ἄλλων μεμάτω Τρῶεσσι μάχεσθαι,

μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305

ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,

ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὕτως.

ὦδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,

τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες."

ὥς ὁ γέρων ὠτρυνε πάλαι πολέμων εὖ εἰδώς. 310

καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

“ὦ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,

ὥς τοι γούναθ' ἔποιτο, βίῃ δέ τοι ἔμπεδος εἶη.

ἀλλά σε γῆρας τείρει ὁμοίον· ὥς ὄφελέν τις 315
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ
“Ἄτρεΐδῃ, μάλα μὲν κεν ἐγὼν ἐθέλοισι καὶ αὐτός
ὧς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.
ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
εἰ τότε κοῦρος ἔα, νῦν αὐτέ με γῆρας ὀπάζει.
ἀλλὰ καὶ ὧς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμὰς δ' αἰχμάσσουσιν νεώτεροι, οἳ περ ἐμείῳ
ὀπλότεροι γεγάασιν πεποιθασίν τε βίηφιν.” 325

ὧς ἔφατ', Ἄτρεΐδης δὲ παρῶχετο γηθόσυνος κῆρ.
εὖρ' υἱὸν Πετῆω Μενεσθῆα πλήξιππον
ἔσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς.
αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί 330
ἔστασαν. οὐ γάρ πῶ σφιν ἀκούετο λαὸς αὐτῆς,
ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἳ δὲ μένοντες
ἔστασαν, ὅπποτε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335
τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.
“ὦ υἱὲ Πετῆω διοτρεφέος βασιλῆος,
καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
τίπτε καταπτῶσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;
σφῶν μὲν τ' ἐπέοικε μετὰ πρῶτοισιν ἔοντας 341
ἑστάμεν ἡδὲ μάχης καυστειρῆς ἀντιβολῆσαι·
πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμείῳ,

ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἥδὲ κύπελλα 345
 οἴνου πινέμεναι μελιηδέος, ὃφρ' ἐθέλητον·
 νῦν δὲ φίλως χ' ὀρόωτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεί χαλκῷ.”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσ-
 σεύς

“Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 350
 πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὅππότη' Ἀχαιοί
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὅξυν Ἄρῃα,
 ὄψεαι, ἣν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις.” 355

τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γυνῷ χωομένοιο· πάλιν δ' ὃ γε λάζετο μῦθον.
 “διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 οὔτε σε νεικίῳ περιώσιον οὔτε κελεύω·
 οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
 ἥπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.
 ἀλλ' ἴθι· ταῦτα δ' ὅπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
 εἴρηται· τὰ δὲ πάντα θεοὶ μεταμῶνια θείεν.”

ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 εὔρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα 365
 ἑσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 παρ δέ οἱ ἐστήκει Σθένελος Καπανήιος υἱός.
 καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 “ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370
 τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;

οὐ μὲν Τυδεί γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηίοισι μάχεσθαι,
 ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
 ἦντῃσ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι· 375
 ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
 ξεῖνος ἄμ' ἀντιθέω Πολυνείκει, λαὸν ἀγείρων,
 οἳ ῥα τότε ἔστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης·
 καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
 οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον, ὥς ἐκέλευον· 380
 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
 οἱ δ' ἐπεὶ οὖν ὥχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσωπὸν δ' ἴκοντο βαθύσχοινον λεχεποίην,
 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στεῖλαν Ἀχαιοί.
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκληίης.
 ἔνθ' οὐδὲ ξεῖνός περ ἐὼν ἱππηλάτα Τυδεὺς
 τάρβει, μῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν,
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνῖκα
 ῥηιδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη· 390
 οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
 ἅψ ἀναερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν,
 υἱὸς τ' Αὐτοφόνοιο μενεπτόλεμος Πολυφόντης· 395
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
 πάντας ἔπεφν', ἓνα δ' οἷον ἱεὶ οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱόν
 γείνατο εἷο χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω." 400

ὥς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
αἰδεσθεῖς βασιλῆος ἐνιπὴν αἰδοίοιο.

τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο

“Ἀτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.

ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι. 405

ἡμεῖς καὶ Θήβης ἔδος εἶλομεν ἑπταπύλοιο,

παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον

πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἄρωγῇ·

κεῖνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.

τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ.” 410

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης

“τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.

οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν

ὀτρύνοντι μάχεσθαι ἐνκνήμιδας Ἀχαιοὺς·

τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοί 415

Τρῶας δηλώσωσιν ἔλωσί τε Ἴλιον ἱρήν,

τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηθέντων.

ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς.”

ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·

δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος 420

ὀρνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

ὥς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεί κῦμα θαλάσσης

ὀρνυτ' ἐπασσύτερον Ζεφύρου ὑποκινήσαντος·

πόντῳ μὲν τε πρῶτα κορύσσεται, ἀντάρ ἔπειτα

χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας

κυρτὸν ἰὼν κορυφούται, ἀποπτύει δ' ἄλὸς ἄχνην· 425

ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες

νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος

ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν—οὐδέ κε φαίης

τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδὴν — 430
 σιγῇ, δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἀζηχὲς μεμακυῖαι ἀκούουσai ὅπα ἀρνῶν, 435
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἰα γήρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολὺκλητοὶ δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη,
 δεῖμός τ' ἠδὲ φόβος καὶ ἔρις ἄμοτον μεμαυῖα, 440
 Ἄρεος ἀνδροφόνιο κασιγνήτῃ ἐτάρῃ τε,
 ἣ τ' ὀλίγῃ μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἣ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μέν' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·

τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω 450
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλκε δ' ὑπὲκ βελέων, λεληγμένος ὄφρα τάχιστα 455
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὄρμη.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάθυμος Ἀγήνωρ
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
 ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
 ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἡίθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδῆθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ἰδέσθαι.
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γάρ μιν ἰόντα βάλε στήθος παρὰ μαζόν 480
 δεξιόν. ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν. ὁ δ' ἐν κονίησι χαμαὶ πέσεν, αἰγείρος ὥς,
 ἥ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη
 λείῃ, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ 485
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·
 ἥ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.

τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενής. τοῦ δ' Ἄντιφος αἰολοθώρηξ
 Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξεί δουρί. 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον Ὀδυσσεός ἐσθλὸν ἐταῖρον
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 ἥριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ, 495
 στή δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἄμφι ἑ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε παρ' ἵππων ὠκειάων. 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ
 κόρσην. ἡ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἔκτωρ·
 Ἀργεῖοι δὲ μέγα ἱαχον, ἐρύσαντο δὲ νεκρούς, 506
 ἴθυσαν δὲ πολὺ προτέρω. νεμέσῃσε δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρῶεσσι δὲ κέκλετ' αὔσας
 “ὄρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
 Ἀργείοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οὐ μὰν οὐδ' Ἀχιλεὺς Θέτιδος παῖς ἠνκόμοιο
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”
 ὥς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὦρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515
 ἐρχομένη καθ' ὅμιλον ὅθι μεθιέντας ἴδοιτο.

ἔνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησεν.
 χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι
 κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς
 ἄχρις ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίησιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας
 θυμὸν ἀποπνεῖων. ὁ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ,
 Πείροος, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυπεν, 525
 τὸν δὲ Θόας Αἰτωλὸς ἀπесσύμενον βάλε δουρί
 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι
 Θρήικες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἱ ἑ μέγαν περ ἑόντα καὶ ἰφθιμον καὶ ἀγανόν
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη. 535
 ὥς τώ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἦ τοι ὁ μὲν Θρηκῶν ὁ δ' Ἐπειῶν χαλκοχιτώνων
 ἠγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.
 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
 ὃς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεί χαλκῷ 540
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἡματι κείνῳ
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

ΙΛΙΑΔΟΣ Ε.

Διομήδους ἀριστεία.

Ἔνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θάρσος, ἣν ἔκδηλος μετὰ πᾶσιν
 Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
 δαΐε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
 ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
 λαμπρὸν παμφαίνησι λελουμένος Ὠκεανοῖο.
 τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,
 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
 ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
 ἱρεὺς Ἡφαίστοιο· δῶν δέ οἱ νιῆες ἦσθην,
 Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
 τῷ οἱ ἀποκρινθέντε ἐναντίῳ ὀρμηθήτην·
 τὼ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προῖτι δολιχόσκιον ἔγχος·
 Τυδεΐδew δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκή
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν. ὁ δ' ὕστερος ὤρνυτο χαλκῷ
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
 ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.

ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱός 25
 δῶκεν ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 Τρῶες δὲ μεγάλθυμοι ἐπεὶ ἴδον νῆε Δάρητος
 τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφιν,
 πᾶσιν ὀρίνθη θυμός. ἀτὰρ γλαυκῶπις Ἀθήνη
 χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα. 30
 “Ἄρες, Ἄρες βροτολοιγέ, μιαίφονε, τειχεσιπλῆτα,
 οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
 μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ ;
 νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.”

ὥς εἰπούσα μάχης ἐξήγαγε θοῦρον Ἄρηα. 35
 τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,
 Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
 ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου·
 πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱόν
 Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
 τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχει μακρῷ 45
 νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
 ἥριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.

τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·
 υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἴμονα θήρης,
 Ἀτρεΐδης Μενέλαος ἔλ' ἔγχει ὀξυόεντι, 50
 ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτὴ
 βάλλειν ἄγρια πάντα, τά τε τρέφει οὔρεσιν ὕλη.
 ἀλλ' οὔ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,

οὐδὲ ἐκηβολίαι, ἦσιν τὸ πρὶν γ' ἐκέκαστο·
 ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος 55
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρί,
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε.
 ἦριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱόν
 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
 τεύχειν. ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 ὃς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἰσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο
 οἳ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.
 τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65
 βεβλήκει γλουτὸν κατά δεξιόν· ἡ δὲ διαπρό
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.
 γυνὴ δ' ἔριπ' οἰμῳξας, θάνατος δέ μιν ἀμφεκάλυψεν.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
 ὃς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε δῖα Θεανώ, 70
 ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φ.
 τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεί δουρί·
 ἀντικρὺ δ' ἄν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 ἦριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὁδοῦσιν. 75

Εὐρύπυλος δ' Εὐαίμονιδης Ὑψήνορα δῖον,
 υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δήμῳ,
 τὸν μὲν ἄρ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον, 80
 φασγάνῳ αἶξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 αἱματόεσσα δὲ χεῖρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τυδεΐδην δ' οὐκ ἂν γνοίης, ποτέροισι μετείη, 85
 ἢ μετὰ Τρώεσσιν ὁμιλέοι ἢ μετ' Ἀχαιοῖς.
 θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἐοικώς
 χειμάρρῳ, ὃς τ' ὦκα ῥέων ἐκέδασσε γεφύρας·
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
 οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθλέων, 90
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
 ὥς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἑόντες.

τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱός 95
 θύνοντ' ἅμ πεδίον πρὸ ἔθεν κλονέοντα φάλαγγας,
 αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
 καὶ βάλ' ἐπαΐσσοντα, τυχῶν κατὰ δεξιὸν ὦμον,
 θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς ὀιστός,
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100
 τῷ δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός
 “ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔ φημι
 δῆθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
 ὦρσεν ἀναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν.” 105

ὥς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὦκν δάμασσεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν
 ἔστη, καὶ Σθένελον προσέφη Καπανήιον υἱόν
 “ὄρσο, πέπον Καπανηιάδῃ, καταβήσεο δίφρου,
 ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὺν ὀιστόν.” 110

ὥς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
 παρ δὲ στὰς βέλος ὦκν διαμπερές ἐξέρυσ' ὦμον·

αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῦ χιτῶνος.
 δὴ τότε ἔπειτ' ἠράτο βοὴν ἀγαθὸς Διομήδης
 “ κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη. 115
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
 δηῖω ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη,
 τόνδε τέ μ' ἀνδρα ἐλεῖν, καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,
 ὃς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν
 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.” 120
 ὥς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν,
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα.
 “ θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
 ἐν γάρ τοι στήθεσσι μένος πατρώιον ἦκα 125
 ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵπποτα Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
 ὄφρ' εὖ γιγνώσκῃς ἡμὲν θεὸν ἡδὲ καὶ ἀνδρα.
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
 μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃς ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῷ.”
 ἡ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη γλαυκῶπις Ἀθήνη,
 Τυδείδης δ' ἐξαυτὶς ἰὼν προμάχοισιν ἐμίχθη·
 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,
 ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις οἴεσσιν
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσῃ·
 τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
 ἀλλὰ κατὰ σταθμοὺς δύνεται, τὰ δ' ἐρήμα φοβεῖται· 140
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,

αὐτὰρ ὁ ἐμμέμαως βαθέης ἐξάλλεται αὐλῆς.
ὥς μεμαὼς Τρώεσσι μίγη κρατερὸς Διομήδης.

ἔνθ' ἔλεν Ἀστυνόον καὶ Ὑπείρονα ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145
τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον
πληῆξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἥδ' ἀπὸ νώτου.
τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετώχετο καὶ Πολύιδον,
υἱέας Εὐρυδάμαντος ὄνειροπόλοιο γέροντος,
τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνειρούς, 150
ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.

βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε Φαίνοπος νῆε,
ἄμφω τηλυγέτω· ὁ δὲ τείρετο γῆραϊ λυγρῷ,
υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
ἔνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμόν 155
ἄμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρά
λείπ', ἐπεὶ οὐ ζῶντε μάχης ἐκνοστήσαντε
δέξατο· χηρωσται δὲ διὰ κτῆσιν δατέοντο.

ἔνθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο
εἰν ἐνὶ δίφρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160
ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ
πόρτιος ἢ βοός, ξύλοχον κάτα βοσκομενάων,
ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱός
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροῖ.
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
στῇ δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ἠὔδα. 170

“ Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἰστοί
καὶ κλέος· ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ’ ἀνὴρ,
οὐδέ τις ἐν Λυκίῃ σέο γ’ εὐχεται εἶναι ἀμείνων.
ἀλλ’ ἄγε τῷδ’ ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν 175
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ’ ἔλυσεν·
εἰ μὴ τις θεὸς ἐστὶ κατεσσάμενος Τρώεσσιν
ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπι μῆνις.”

τὸν δ’ αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός
“ Αἰνεΐα Τρώων βουληφόρε χαλκοχιτώνων, 180
Τυδεΐδῃ μιν ἔγωγε δαΐφρονι πάντα εἰσκω,
ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
ἵππους τ’ εἰσορόων· σάφα δ’ οὐκ οἶδ’ εἰ θεὸς ἐστίν.
εἰ δ’ ὃ γ’ ἀνὴρ ὃν φημι, δαΐφρων Τυδέος υἱός,
οὐχ ὃ γ’ ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
ἔστηκ’ ἀθανάτων, νεφέλῃ εἰλυμένος ὦμους,
ὅς τούτου βέλος ὥκῃ κιχήμενον ἔτραπεν ἄλλῃ.
ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλλον ὦμον
δεξιόν, ἀντικρὺ διὰ θώρηκος γυάλοιο,
καὶ μιν ἔγωγ’ ἐφάμην Ἀιδωνῇ προΐάψειν, 190
ἔμπης δ’ οὐκ ἐδάμασσα. θεὸς νύ τίς ἐστὶ κοτήεις.
ἵπποι δ’ οὐ παρέασι καὶ ἄρματα, τῶν κ’ ἐπιβαίην.
ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι
πέπτανται· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι 195
ἐστᾶσι, κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
ἵπποισιν μ’ ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα

ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200
 ἀλλ' ἐγὼ οὐ πιθόμην — ἦ τ' ἂν πολὺν κέρδιον ἦεν —
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα, 206
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέρουιν
 ἀτρεκές αἰμ' ἔσσευα βαλῶν, ἥγαιρα δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἥματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἡγεόμην Τρώεσσι φέρων χάριν Ἑκτορι δίψ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσιν
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ."
 τὸν δ' αὖτ' Αἰνεΐας Τρώων ἀγὸς ἀντίον ἠΰδα
 "μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
 οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι·
 τῷ καὶ νῶι πόλινδε σαώσετον, εἴ περ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 ἀλλ' ἄγε νῦν μᾶστιγα καὶ ἥνιά σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι·
 ἦε σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι."

τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός
 “Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππῳ· 230
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσεται, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν·
 μὴ τὼ μὲν δείσαντε ματήσεται, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαιξας μεγαθύμου Τυδέος υἱός 235
 αὐτῷ τε κτείνῃ καὶ ἐλάσσει μώνυχας ἵππους.
 ἀλλὰ σὺ γ' αὐτὸς ἔλαννε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὅξεί δουρί.”

ὥς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους. 240
 τοὺς δὲ ἶδε Σθένηςλος Καπανήιος ἀγλαὸς υἱός,
 αἶψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα.
 “Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ' ὁρώ κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντας. ὁ μὲν τόξων εὖ εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνεΐας δ' υἱὸς μεγαλήτορος Ἀγχίσαιο
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως
 θῦνε διὰ προμάχων, μὴ πως φίλον ἦτορ ὀλέσσης.” 250

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
 “μὴ τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω·
 οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν.
 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὕτως 255
 ἀντίον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.
 τούτῳ δ' οὐ πάλιν αὖτις ἀποίσειτον ὠκέες ἵπποι

ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας,
 Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' ἐυκνήμιδας Ἀχαιοῦς.
 τῆς γάρ τοι γενεῆς, ἧς Τρωί περ εὐρύοπα Ζεὺς 265
 δῶχ' υἱὸς ποιωνῆν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων ὅσσοι ἔασιν ὑπ' ἡῶ τ' ἡελιόν τέ,
 τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
 λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους.
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
 τῷ δὲ δῦ' Αἰνεία δῶκεν, μῆστωρι φόβοιο.
 εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους. 275
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός
 "καρτερόθυμε, δαΐφρον, ἀγανοῦ Τυδέος νιέ,
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς διστός.
 νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι."
 ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος 280
 καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
 αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη.
 τῷ δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός
 "βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω 284
 δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας."
 τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης

“ἤμβροτες, οὐδ’ ἔτυχες· ἀτὰρ οὐ μὲν σφῶί γ’ οἶω
πρίν γ’ ἀποπαύσεσθαι, πρίν γ’ ἡ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.”

ὥς φάμενος προέηκε· βέλος δ’ ἵθυνεν Ἀθήνη 290
ῥίνα παρ’ ὀφθαλμόν, λευκοὺς δ’ ἐπέρησεν ὀδόντας.
τοῦ δ’ ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
αἰχμὴ δ’ ἐξεσύθη παρὰ νείατον ἀνθρεῶνα.
ἤριπε δ’ ἐξ ὀχέων, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ
αἰόλα παμφανόωντα, παρέτρεσσαν δέ οἱ ἵπποι 295
ὠκύποδες· τοῦ δ’ αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ’ ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
δείσας μὴ πῶς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
ἄμφι δ’ ἄρ’ αὐτῷ βαῖνε λέων ὥς ἀλκὴ πεποιθώς, 299
πρόσθε δέ οἱ δόρυ τ’ ἔσχε καὶ ἀσπίδα πάντοσ’ εἴσην,
τὸν κτάμεναι μεμαῶς ὃς τις τοῦ γ’ ἀντίος ἔλθοι,
σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ’ ἄνδρε φέροιεν,
οἷοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ῥέα πάλ्लε καὶ οἷος.
τῷ βάλεν Αἰνείας κατ’ ἰσχίον, ἔνθα τε μηρός 305
ἰσχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·
θλάσσε δέ οἱ κοτύλην, πρὸς δ’ ἄμφω ῥῆξε τένοντε·
ᾧσε δ’ ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὁ γ’ ἦρωσ
ἔστη γυνὴ ἐριπών, καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἄμφι δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν. 310
καὶ νῦ κεν ἔνθ’ ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ’ ὃξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἣ μιν ὑπ’ Ἀγχίσῃ τέκε βουκολέοντι·
ἄμφι δ’ ἔον φίλον υἱὸν ἐχεύατο πῆχες λευκῷ,
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ’ ἐκάλυψεν, 315

ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

ἡ μὲν ἔον φίλον υἱὸν ὑπεξέφερεν πολέμοιο·
οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιῶν
τάων ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης, 320
ἀλλ' ὃ γε τοὺς μὲν ἐοὺς ἡρύκακε μώνυχας ἵππους
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
ἐξέλασε Τρώων μετ' ἐυκνήμιδας Ἀχαιοὺς,
δῶκε δὲ Δηιπύλῳ ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη,
νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἦρωσ
ὦν ἵππων ἐπιβάς ἔλαβ' ἡνία σιγαλόεντα,
αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους
ἐμμεμαῶς. ὃ δὲ Κύπριν ἐπώχετο νηλεί χαλκῷ, 330
γιγνώσκων ὃ τ' ἀναλκίς ἔην θεός, οὐδὲ θεῶων
τάων αἷ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
οὐτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐνυώ.
ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολλὸν καθ' ὅμιλον ὀπάζων,
ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱός 335
ἄκρην οὐτασε χεῖρα μετάλμενος ὀξεί δουρί
ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν
ἄμβροσίῳ διὰ πέπλου, ὃν οἱ χάριτες κάμον αὐταί,
πρυμνὸν ὑπερ θέναρως. ῥέε δ' ἄμβροτον αἶμα θεοῖο,
ἰχώρ, οἶός περ τε ῥέει μακάρεσσι θεοῖσιν. 340
οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον·
τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν.
καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων

κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπόλων 345
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν ἄυσε βοὴν ἀγαθὸς Διομήδης
 “εἶκε, Διὸς θύγατερ, πολέμον καὶ δηιοτῆτος.
 ἦ οὐχ ἄλῃς ὅττι γυναικας ἀνάλκιδας ἡπεροπεύεις ;
 εἰ δέ σύ γ' ἐς πόλεμον πωλήσεται, ἦ τέ σ' οἶω 350
 ῥιγῇσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι.”
 ὥς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσето, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴννεμος ἔξαγ' ὁμίλου
 ἀχθομένην ὁδύνῃσι· μελαίνετο δὲ χροά καλόν.
 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρον Ἄρηα 355
 ἥμενον· ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ.
 ἡ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιον
 πολλὰ λισσομένη χρυσάμπυκας ἥτεεν ἵππους,
 “φίλε κασιγνήτε, κόμισαί τέ με δός τέ μοι ἵππους,
 ὄφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἔστίη. 360
 λῆν ἀχθομαι ἔλκος, ὃ με βροτὸς οὐτάσεν ἀνὴρ
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”
 ὥς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
 ἡ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ.
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσίν, 365
 μᾶστιξεν δ' ἐλάαν· τῷ δ' οὐκ ἄκουτε πετέσθην.
 αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον.
 ἔνθ' ἵππους ἔστησε ποδὴννεμος ὠκέα Ἴρις
 λύσασ' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ, 370
 μητρὸς ἐῆς. ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν.
 “τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιῶνων
 μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ;”

τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτῃ 375
 “οὐτά με Τυδέος υἱὸς ὑπέρθυμος Διομήδης,
 οὔνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
 ἀλλ' ἤδη Δαναοί γε καὶ ἀθανάτοισι μάχονται.” 380

τὴν δ' ἡμείβετ' ἔπειτα Διώνῃ διὰ θεάων
 “τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγέ' ἐπ' ἀλλήλοισι τιθέντες.
 τλῇ μὲν Ἄρης, ὅτε μιν ὦτος κρατερός τ' Ἐφιάλτης,
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ· 386
 χαλκῶ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβοια
 Ἑρμέα ἐξήγγειλεν· ὃ δ' ἐξέκλεψεν Ἄρηα 390
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ' δεσμός ἐδάμνα.
 τλῇ δ' Ἥρη, ὅτε μιν κρατερός παῖς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν οἰστῶ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 τλῇ δ' Αἶδης ἐν τοῖσι πελώριος ὦκὺν οἰστόν, 395
 εὐτέ μιν ὦτὸς ἀνὴρ, υἱὸς Διὸς αἰγίοχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.
 αὐτὰρ ὃ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἀχέων, ὀδύνησι πεπαρμένος· αὐτὰρ οἰστός
 ὦμῳ ἐνι στιβαρῶ ἠλήλατο, κῆδε δὲ θυμόν. 400
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω
 ἡκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὅθεται αἷσυλα ῥέζων,

ὅς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσιν.
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη. 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδεὸς υἱός,
 ὅττι μάλ' οὐ δηναῖος ὅς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος.
 τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστιν, 410
 φραζέσθω μή τίς οἱ ἀμείνων σείῃ μάχεται,
 μὴ δὴν Αἰγιάλεια περίφρων Ἀδρηστήνη
 ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο." 415

ἦ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ·
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
 αἱ δ' αὖτ' εἰσορώσσαι Ἀθηναίη τε καὶ Ἥρῃ
 κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη. 420
 "Ζεῦ πάτερ, ἦ ῥα τί μοι κεχολώσεται ὃ ττί κεν εἴπω;
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιιάδων ἀνιείσα
 Τρωσὶν ἅμα σπένσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησεν,
 τῶν τινα καρρέζουσα Ἀχαιιάδων εὐπέπλων
 πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν." 425
 ὧς φάτο, μείδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην
 "οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆα ἔργα,
 ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο·
 ταῦτα δ' Ἀρηι θοῶ καὶ Ἀθήνῃ πάντα μελήσει." 430

ὧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἰνεία δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,

γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων.
 ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἵετο δ' αἰεὶ
 Αἰνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
 τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων
 “φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν 440
 ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φῦλον ὁμοῖον
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.”

ὥς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
 μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.
 Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445
 Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.
 ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε·
 αὐτὰρ ὁ εἰδῶλον τευῆς' ἀργυρότοξος Ἀπόλλων
 αὐτῷ τ' Αἰνείᾳ ἵκελον καὶ τεύχεσι τοῖον, 450
 ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
 δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,
 ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
 δὴ τότε θοῦρον Ἄρηα προσηνύδα Φοῖβος Ἀπόλλων
 “Ἄρες, Ἄρες βροτολοιγέ, μιαίφόνε, τειχεσιπλήτα,
 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών, 455
 Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
 Κύπριδα μὲν πρῶτον σχεδὺν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”

ὥς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ, 460
 Τρώας δὲ στίχας οὖλος Ἄρης ὥτρυνε μετελθών,

εἰδόμενος Ἀκάμαντι θοῶ ἡγήτορι Θρηκῶν.

νιάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν ·

“ὦ νιεῖς Πριάμοιο διοτρεφέος βασιλῆος,

ἐς τί ἐτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 465

ἢ εἰς ὃ κεν ἀμφὶ πύλης εὐποιήτησι μάχωνται;

κεῖται ἀνὴρ, ὃν τ' ἴσον ἐτίομεν Ἑκτορι δίῳ,

Αἰνείας υἱὸς μεγαλήτορος Ἀγχίσαο.

ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.”

ὧς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470

ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον.

“Ἑκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;

φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἢδ' ἐπικούρων

οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.

τῶν νῦν οὗ τιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475

ἀλλὰ καταπτώσσουσι, κύνες ὧς ἀμφὶ λέοντα·

ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἔνειμεν.

καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἴκω·

τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινῆεντι·

ἔνθ' ἄλοχόν τε φίλῃν ἔλιπον καὶ νήπιον νιόν, 480

καδ δὲ κτήματα πολλά, τά τ' ἔλδεται ὅς κ' ἐπιδενής·

ἀλλὰ καὶ ὧς Λυκίους ὀτρύνω, καὶ μέμον' αὐτός

ἀνδρὶ μαχήσασθαι· ἀτὰρ οὗ τί μοι ἐνθάδε τοῖον

οἶόν κ' ἢ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.

τύνῃ δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485

λαοῖσιν μενέμεν καὶ ἀμννέμεναι ὥρεσσιν.

μή πως, ὧς ἀψῖσι λίνου ἀλόντε πανάγρου,

ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·

οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.

· σοὶ δὲ χρή τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490

ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
νωλεμέως ἔχμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν."

ὥς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἑκτορι μῦθος.

αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
πᾶλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ὥχετο πάντῃ, 495
ὄτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.

Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.

ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας
ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500

κρίνη ἐπειλομένων ἀνέμων καρπὸν τε καὶ ἄχνας·

αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότε Ἀχαιοὶ
λευκοὶ ὑπερθε γέγοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν
οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
ἅψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆς. 505

οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
πάντοσ' ἐποικόμενος· τοῦ δ' ἐκραΐαινεν ἐφετμάς

Φοῖβον Ἀπόλλωνος χρυσαόρον, ὃς μιν ἀνώγει
Τρωσὶν θυμὸν ἐγείρει, ἐπεὶ ἶδε Παλλάδ' Ἀθήνην 510
οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.

αὐτὸς δ' Αἰνείαν μάλα πίνος ἐξ ἀδύτοιο

ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.

Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,

ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515
καὶ μένος ἐσθλὸν ἔχοντα. μετάλλησάν γε μὲν οὐ τι·

οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν·

Ἄρης τε βροτολοιγὸς ἔρις τ' ἄμοτον μεμαυῖα.

τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης

ὤτρυννον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἅς τε Κρονίων
 νηνεμῖης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 ἀτρέμας, ὃφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων
 ζαχρηῶν ἀνέμων, οἳ τε νέφεα σκιάοντα 525
 πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες.
 ὥς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.
 Ἄτρεΐδης δ' ἄν' ὄμιλον ἐφοίτα πολλὰ κελεύων.
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας. 530
 αἰδομένων ἀνδρῶν πλέονες σόοι ἦε πέφανται·
 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”
 ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνεΐω ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι 535
 τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
 τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρεῖων Ἀγαμέμνων·
 ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,
 νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασεν.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540
 ἐνθ' αὐτ' Αἰνεΐας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 υἱε Διοκλῆος Κρήθωνά τε Ὀρσίλοχόν τε,
 τῶν ῥα πατὴρ μὲν ἔναιεν ἐνκτιμένη ἐνὶ Φηρῇ
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὃς τ' εὐρὺ ρέει Πυλίων διὰ γαίης, 545
 ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἀνδρεσσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,
 ἐκ δὲ Διοκλῆος διδυμάουε παῖδε γενέσθην,

Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 τὼ μὲν ἄρ' ἤβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμὴν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ
 ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἶω τώ γε λέοντε δύω ὄρεος κορυφῇσιν
 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵφια μῆλα
 σταθμοὺς ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·
 τοίῳ τὼ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
 καππεσέτην, ἐλάττησιν ἐοικότες ὑψηλῇσιν. 560

τὼ δὲ πεσόντ' ἐλέησεν ἀρηίφιλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 σείων ἐγχεῖν· τοῦ δ' ὤτρυνεν μένος Ἄρης,
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 τὸν δ' ἶδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός, 565
 βῆ δὲ διὰ προμάχων, περὶ γὰρ διέ ποιμένι λαῶν,
 μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόοντα
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνείας δ' οὐ μέινει, θεός περ ἔων πολεμιστής,
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τὼ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν ἐταίρων,
 αὐτῷ δὲ στρέφθέντε μετὰ πρῶτοισι μαχέσθην. 575
 ἔνθα Πυλαιομένεα ἐλέτην ἀτάλαντον Ἄρηι,
 ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστῶν.

τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 ἔσταότ' ἔγχεϊ νύξε, κατὰ κληῖδα τυχήσας·
 Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον θεράποντα, 580
 ἔσθλὸν Ἀτυμνιάδην — ὃ δ' ὑπέστρεφε μώνυχας ἵπ-
 πους —

χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.
 Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσῃν·
 αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κονίησιν ἐπὶ βρεχμόν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει — τύχε γάρ ῥ' ἀμάθοιο βαθείης —
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλον ἐν κονίησιν,
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.
 τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ'
 αὐτούς 590

κεκληγῶς· ἅμα δὲ Τρώων εἶποντο φάλαγγες
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι Ἐννώ,
 ἥ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δημοτῆτος·
 Ἄρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα,
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος ἄλλοτ' ὀπισθεν.

τὸν δὲ ἰδὼν ρίγησε βοὴν ἀγαθὸς Διομήδης. 595
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ 600
 “ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἐκτορα δῖον
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν.
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγρὸν ἀμύνει·
 καὶ νῦν οἱ πάρα κείνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.

ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
εἵκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.”

ὥς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
ἔνθ' Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης
εἷν ἐνὶ δίφρῳ ἑόντε, Μενέσθην Ἀγχιάλόν τε.
τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας, 610
στῇ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἀμφιον Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῶ
ναῖε πολυκτῆμων πολυλήιος· ἀλλὰ ἐμοῖρα
ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ υἱας.
τόν ῥα' κατὰ ζώστῃρα βάλεν Τελαμώνιος Αἴας, 615
νειαίρη δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
ὀξέα παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
αὐτὰρ ὁ λαῖξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλά
ᾧμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
οἱ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
οἳ ἐμέγαν περ ἑόντα καὶ ἱφθιμον καὶ ἀγανόν 625
ᾧσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.

ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τληπόλεμον δ' Ἡρακλείδην ἡὺν τε μέγαν τε
ᾧρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν.
“Σαρπηῆδον Λυκίων βουληφόρε, τίς τοι ἀνάγκη

πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί·
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
 ἄλλοιόν τινά φασι βίην Ἑρακλείην
 εἶναι, ἐμὸν πατέρα θρασυμέμονα θυμολέοντα,
 ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος 640
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν οἴομαι ἄλκαρ ἔσσεσθαι
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀίδαο περήσειν."

τὸν δ' αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἠΐδα
 "Τληπόλεμ', ἧ τοι κείνος ἀπώλεσεν Ἴλιον ἱρήν
 ἀνέρος ἀφραδίησιν, ἀγανοῦ Λαομέδοντος,
 ὃς ῥά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀιδι. κλυτοπώλῳ." 654

ὥς φάτο Σαρπηδὼν, ὃ δ' ἀνέσχετο μείλινον ἔγχος
 Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρά
 ἐκ χειρῶν ἤξαν. ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδὼν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινῇ·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν.
 Τληπόλεμος δ' ἄρα μῆρὸν ἀριστερόν ἔγχρ' ἑ 660
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὁστέῳ ἐγχριμφθεῖσα· πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.

οἳ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρῳ μακρόν
 ἐλκόμενον. τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησεν,
 μηροῦ ἐξερύσαι δόρῳ μείλινον, ὄφρ' ἐπιβαίῃ, 666
 σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἐτέρωθεν ἐκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεύς
 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ. 670
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
 ἧ προτέρῳ Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἧ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῆι μεγαλήτορι μόρσιμον ἦεν
 ἰφθιμον Διὸς υἱὸν ἀποκτάμεν ὅξεί χαλκῷ. 675

τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἔνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἄλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.
 καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὅξυν νόησε μέγας κορυθαίολος Ἔκτωρ. 680
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυνδὸν ἔειπεν.

“Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 κεῖσθαι, ἀλλ' ἐπάμυννον. ἔπειτά με καὶ λίποι αἰῶν 685
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρα μέλλον ἔγωγε
 νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαίαν
 εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.”

ὣς φάτο· τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,
 ἀλλὰ παρήξεν, λεληγμένος ὄφρα τάχιστα 690
 ὤσαιτ' Ἀργεῖους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.

οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
 εἶσαν ὑπ' αἰγιόχοιο Διὸς περικαλλεῖ φηγῷ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 ἰφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἑταῖρος. 695
 τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 αὐτὶς δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέας
 ζῶγρει ἐπιπνεύουσα κακῶς κεκαφηότα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἄρῃ καὶ Ἑκτορι χαλκοκορυστῇ
 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν 700
 οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
 χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἄρῃ.

ἔνθα τίνα πρῶτον, τίνα δ' ὕσατον ἐξενάριξαν
 Ἑκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρῃς;
 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἑλενον, καὶ Ὀρέσβιον αἰολομίτρην,
 ὃς ῥ' ἐν Ἑλλήνῃ ναίεσκε μέγα πλούτοιο μεμηλώς,
 λίμνην κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 ναῖον Βοιωτοί, μάλα πῖονα δῆμον ἔχοντες. 710

τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρῃ
 Ἄργεῖους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 ἥ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω, 715
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὖλον Ἄρῃ.
 ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς.”

ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 ἥ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720

Ἥρῃ πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
 Ἥβῃ δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.
 τῶν ἧ τοι χρυσή ἵπυς ἄφθιτος, αὐτὰρ ὑπερθεν
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι· 725
 πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.
 δίφρος δὲ χρυσεόισι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται, δοιαί δὲ περίδρομοι ἄντυγές εἰσιν.
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730
 κάλ' ἔβαλε, χρύσει'. ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρῃ
 ἵππους ὠκύποδας, μεμαυῖ ἔριδος καὶ αὐτῆς.
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑάνδον πατρὸς ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735
 ἧ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυνέοντα.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσσανόεσσαν
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται,
 ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυνόεσσα ἰωκή· 740
 ἐν δέ τε Γοργείῃ κεφαλὴ δεινοῖο πελώρου,
 δεινὴ τε σμερδινὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος 745
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὄβριμοπάτρη.
 Ἥρῃ δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἀρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἅς ἔχον ὦραι,

τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε, 750
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἥδ' ἐπιθεῖναι.
 τῇ ῥά δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν
 “Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε καρτερὰ ἔργα,
 ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος; οἱ δὲ ἔκηλοι
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων 760
 ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα.
 Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρῃα
 λυγρῶς πεπληγυῖα μάχης ἐξαποδίδωμαι;”

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
 “ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765
 ἥ ἐ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν.”

ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 μᾶστιξεν δ' ἵππους· τὼ δ' οὐκ ἄκουτε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ὅσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 ἡμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,
 τόσσον ἐπὶ θρώσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἱξον ποταμῷ τε ῥέοντε,
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
 ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευεν·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
 αἱ δὲ βάτην, τρήρωσι πελειάσιν ἰθμαθ' ὁμοῖαι,

ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῦναι.
 ἀλλ' ὅτε δὴ ῥ' ἵκανον ὅθι πλείστοι καὶ ἄριστοι 760
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
 ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
 ἔνθα στᾶσ' ἦνσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785
 ὅς τόνον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα.
 "αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί.
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
 νῦν δὲ ἐκὰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται."

ὥς εἰποῦς ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη.
 εὔρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ. 795
 ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαινεφές αἶμ' ἀπομόργνυ.
 ἱππείου δὲ θεὰ ζυγοῦ ἦψατο, φώνησέν τε
 "ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς.
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἦλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμεΐωνας·
 δαίνυσθαι μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα

[ῥηιδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἡδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλὰ σευ ἦ κάματος πολυῖαι γυῖα δέδυκεν,
 ἦ νύ σέ που δέος ἴσχει ἀκήριον. οὐ σύ γ' ἔπειτα
 Τυδεὸς ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο.”

τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης
 “γιγνώσκω σε, θεὰ θύγατερ Διὸς αἰγιόχοιο· 815
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
 οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξεί χαλκῷ.
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἡδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γιγνώσκω γὰρ Ἄρην μάχην ἀνὰ κοιρανέοντα.”

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη 825
 “Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύ γ' Ἄρην τό γε δείδιθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
 ἀλλ' ἄγ' ἐπ' Ἄρην πρώτην ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδίνῃ, μῆδ' ἄζωο θοῦρον Ἄρην 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρώην μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέασται.”

ὥς φαμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835
 χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.

ἥ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον
 ἔμμεμαυῖα θεά. μέγα δ' ἔβραχε φήγινος ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἄρηι πρώτῳ ἔχε μώνυχας ἵππους.
 ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὃχ' ἄριστον, Ὀχησίον ἀγλαὸν υἱόν.
 τὸν μὲν Ἄρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δύν' Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης. 845
 ὥς δὲ ἶδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
 ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
 κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
 αὐτὰρ ὁ βῆ ρ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 ἔγχρῃ χαλκείῳ, μεμᾶως ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὥσεν ὑπὲκ δίφροιο ἐτώσιον αἰχθῆναι.
 δεύτερος αὖθ' ὠρμάτο βοὴν ἀγαθὸς Διομήδης 855
 ἔγχρῃ χαλκείῳ· ἐπέρισε δὲ Παλλὰς Ἀθήνη
 νεύατον ἐς κενέῳνα, ὅθι ζωννύσκετο μίτρην.
 τῇ ρά μιν οὔτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν,
 ἐκ δὲ δόρῳ σπάσεν αὖτις. ὁ δ' ἔβραχε χάλκεος Ἄρης,
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἄνδρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.
 οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
 καύματος ἕξ ἀνέμοιο δυσσαέος ὀρνυμένιο, 865

τοίος Τυδεΐδῃ Διομήδεϊ χάλκεος ἄρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν Ὀλύμπον,
 παρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων,
 δείξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὤτειλῆς, 870
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ ὄρων τάδε καρτερὰ ἔργα ;
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμέν
 ἀλλήλων ἰότητι, χάριν ἄνδρεςσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην,
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμνηεν. 876
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὐτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,
 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδήλον· 880
 ἣ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.
 ἀλλά μ' ὑπήνεικαν ταχέες πόδες· ἣ τέ κε δηρὸν 885
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,
 ἣ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῇσιν.”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς
 “μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε.
 ἔχθιστος δέ μοι ἔσσι θεῶν οἱ Ὀλύμπον ἔχουσιν· 890
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρὸς τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτόν,
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.
 τῷ σ' οἶω κείνης τάδε πάσχειν ἐννεσίησιν.

ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895
 ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ' αἰδήλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων."

ὥς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
 τῷ δ' ἐπὶ Παιήων ὀδυνήφата φάρμακα πᾶσσων 900
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἑόν, μάλα δ' ᾧκα περιτρέφεται κυκώοντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θούρον Ἕρῃα.
 τὸν δ' Ἕρῃα λούσεν, χαρίεντα δὲ εἴματα ἔσσειν· 905
 παρ δὲ Διὶ Κρονίῳνι καθέζετο κύδει γαίῳν.

αἱ δ' αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,
 Ἕρῃ τ' Ἀργεΐη καὶ Ἀλαλκομενῆς Ἀθήνη,
 παύσασαι βροτολογιὸν Ἕρῃαν ἀνδροκτασιῶν.

ΙΛΙΑΔΟΣ Ζ.

Ἕκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
 πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο
 ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
 μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ροάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν, 5
 Τρώων ῥήξῃ φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
 ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,

υἷον Ἑυσσώρου Ἀκάμαντ' ἤνυ τε μέγαν τε.

τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,

ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω 15

αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης

Τευθρανίδην, ὃς ἔναιεν ἐκτιμένη ἐν Ἀρίσβῃ

ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·

πάντας γὰρ φιλέεσκεν ὁδῶ ἐπὶ οἰκίᾳ ναίων. 15

ἀλλὰ οἱ οὐ τις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον

πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,

αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων

ἔσκεν ὑψηλίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.

Δῤῥῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν· 20

βῆ δὲ μετ' Αἴσθηπον καὶ Πήδασον, οὓς ποτε νύμφη

νῆις Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίωνι.

Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος

πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·

ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ, 25

ἢ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.

καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυνῆα

Μηκιστηιάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.

Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·

Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30

ἔγχρῃ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.

Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ

Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·

ναίῃ δὲ Σατνιόντος εὐρρείταο παρ' ὄχθας

Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35

φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

*Αδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ
 ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτὸ μὲν ἐβήτην 40
 πρὸς πόλιν, ἧ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηγῆς ἐν κονίῃσιν ἐπὶ στόμα. παρ δέ οἱ ἔσθη
 Ἄτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
 *Αδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων. 45
 “ζῶγρει, Ἄτρεος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
 χαλκὸς τε χρυσὸς τε πολὺκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50

ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα.
 “ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55
 ἀνδρῶν; ἧ σοὶ ἄριστα πεποιήται κατὰ οἶκον
 πρὸς Τρώων· τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖράς θ' ἡμετέρας· μῆδ' ὄν τινα γαστέρι μήτηρ
 κοῦρον ἐόντα φέροι, μῆδ' ὅς φύγοι, ἀλλ' ἅμα πάντες
 Ἰλίου ἑξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι.” 60

ὣς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως
 αἷσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
 ἥρῳ *Αδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δέ
 λάξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας
 “ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης,
 μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
 μιμνέτω, ὥς κεν πλείστα φέρων ἐπὶ νῆας ἵκηται,
 ἀλλ' ἄνδρας κτείνωμεν. ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
 νεκροὺς ἅμ πεδίου σὺλήσετε τεθνηῶτας.”

ὥς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθα κεν αὖτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστάς 75
 Πριαμίδης Ἑλενος, οἰωνοπόλων ὄχ' ἄριστος,
 “Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὔνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαί τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυνκάκετε πρὸ πυλάων 80
 πάντῃ ἐποιοχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηίοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει· 85
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιάς
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρη,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὃ οἱ δοκέει χαριέστατος ἡδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἷ κ' ἐλεήσῃ

ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95
 αἷ κεν Τυδέος υἱὸν ἀπόσχη' Ἰλίου ἱρήs,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ὦδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 ὃν πέρ φασι θεᾶs ἐξέμμεναι· ἀλλ' ὅδε λίην 100
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν."

ὥs ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθυσεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν αἶλτο χαμᾶζε,
 πᾶλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ὥχετο πάντη
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν. 105
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φᾶν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὥs ἐλέλιχθεν.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας 110
 "Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆs,
 ὄφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἥδὲ γέρουσιν
 εἵπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισιν
 daίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας." 115

ὥs ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 ἀντυξ ἥ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἰππολόχοιο παῖς καὶ Τυδέος υἱός
 ἐs μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης
 "τίς δὲ σύ ἐσσι, φέριστε, καταβνητῶν ἀνθρώπων ;

οὐ μὲν γάρ ποτ' ὅπωπα μάχη ἐνι κυδιανείρῃ
 τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας. 126
 δυστήνων δέ τε παῖδες ἐμῶ μένει ἀντιώωσιν.

εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος 130
 δὴν ἦν, ὃς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,
 ὃς ποτε μαινομένοιο Διωνύσοιο τιθήνας

σεῦε κατ' ἡγάθεον Νυσήιον· αἱ δ' ἄμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι. Διώνυσος δὲ φοβηθείς 135
 δύσεθ' ἄλδος κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ.
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,

καὶ μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηται."

τὸν δ' αὖθ' Ἰππολόχοιο προσηύδα φαίδιμος υἱός
 "Τυδείδῃ μεγαθύμῃ, τίη γενεὴν ἐρεεῖνεις; 145

οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
 ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει ἢ δ' ἀπολήγει.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὅφρ' εὖ εἰδῇς 150
 ἡμετέρεην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·
 ἔστι πόλις Ἐφύρη μυχῶ Ἀργεος ἵπποβότοιο,

ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινήν
 ὤπασαν. αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
 ὃς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια, 160
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πεῖθ' ἀγαθὰ φρονέοντα δαΐφρονα Βελλεροφόντην.
 ἣ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα
 'τεθναίης, ὦ Προῖτ', ἣ κάκτανε Βελλεροφόντην,
 ὃς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ.' 165
 ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν.
 κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 δεῖξαι δ' ἡνώγειν ᾧ πενθερῷ ὄφρ' ἀπόλοιτο. 170
 αὐτὰρ ὃ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἵξε Ξάνθον τε ρέοντα,
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης.
 ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἰέρευσε.
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος ἠώς, 175
 καὶ τότε μιν ἐρέεινε καὶ ἦττε σῆμα ἰδέσθαι,
 ὃ ττί ρά οἱ γαμβροῖο πάρα Προΐτοιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ρά Χίμαιραν ἀμαιμακέτην ἐκέλευσε 179
 πεφνέμεν. ἣ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων,
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,

δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας,
 δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον. τοῖ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἐόντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
 ἣ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
 Ἰσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
 ἣ δ' ἔτεκε ἀντίθεον Σαρπηδόνα χαλκοκορυστήν·
 [ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦ τοι ὁ κὰπ πεδίον τὸ Ἀλήιον οἶος ἀλάτο,
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,]
 Ἰσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν·
 [τὴν δὲ χολωσαμένη χρυσήνιός Ἀρτεμις ἔκτα.] 205
 Ἰππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν,
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ
 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι."

ὥς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν.
 “ἦ ρά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός· 215
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ’ ἐνὶ μεγάροισιν ἐείκοσιν ἡματ’ ἐρύξας.
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήια καλά·
 Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δόμασ’ ἐμοῖσιν.
 [Τυδέα δ’ οὐ μέμνημαι, ἐπεὶ μ’ ἔτι τυτθὸν ἔοντα
 κάλλιψ’, ὅτ’ ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.]
 τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἄργεϊ μέσσω
 εἰμί, σὺ δ’ ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
 ἔγχεα δ’ ἀλλήλων ἀλεώμεθα καὶ δι’ ὀμίλου·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ’ ἐπίκουροι,
 κτείνειν ὃν κε θεὸς γε πόρῃ καὶ ποσσὶ κιχέω,
 πολλοὶ δ’ αὖ σοὶ Ἀχαιοί, ἐναιρέμεν ὃν κε δύναι.
 τεύχεα δ’ ἀλλήλοισι ἐπαμείψομεν, ὄφρα καὶ οἶδε 230
 γνῶσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ’ εἶναι.”

ὥς ἄρα φωνήσαντε, καθ’ ἵππων αἶξαντε
 χεῖράς τ’ ἀλλήλων λαβέτην καὶ πιστώσαντο.
 ἔνθ’ αὖτε Γλαύκῃ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε’ ἄμβειβεν 235
 χρύσεια χαλκείων, ἐκατόμβοι’ ἐννεαβοίων.

Ἐκτωρ δ’ ὥς Σκαιάς τε πύλας καὶ φηγὸν ἵκανε,
 ἀμφ’ ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες
 εἰρόμεναι παῖδός τε κασιγνήτους τε ἕτας τε
 καὶ πόσιος. ὁ δ’ ἔπειτα θεοῖς εὐχέσθαι ἀνώγει
 πάσας ἐξείης· πολλῇσι δὲ κήδ’ ἐφῆπτο. 241

ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανεν,
 ξεστῆς αἰθούσῃσι τετυγμένον — αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθιοι,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγες θάλαμοι ξεστοῖο λίθιοι,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροί
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν. 250
 ἔνθα οἱ ἡπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην,
 ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν.
 “τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
 ὥς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πίησθα, 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τὴν κέκμηκας ἀμύνων σοῖσιν ἔτῃσιν.”

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἴκτωρ
 “μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογυνώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι. 265
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πῃ ἔστι κελαινεφέι Κρονίωνι
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270

πέπλον δ', ὅς τις τοι χαριέστατος ἤδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠνυκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλέησῃ 275
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχη' Ἰλίου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μῆστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχε· ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσω,
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι 281
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοιό τε παισίν.
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀϊδος εἴσω,
 φαίην κε φρέν' ἀτέρπου διζύος ἐκλελαθέσθαι." 285

ὥς ἔφαθ', ἥ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηῶντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδής 290
 ἤγαγε Σιδονίηθεν ἐπιπλῶς εὐρέα πόντον,
 τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνην,
 ὃς κάλλιστος ἦν ποικίλμασιν ἠδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεΐατος ἄλλων. 295
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος
 Κισσηίς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·

τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
 εὐχομένη δ' ἡρᾶτο Διὸς κούρῃ μέγαλοιο.
 “πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτόν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαῖδεκα βοῦς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερεύσομεν, αἱ κ' ἐλέσῃς
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.” 310
 ὥς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.
 ὥς αἱ μὲν ῥ' εὖχοντο Διὸς κούρῃ μέγαλοιο,
 Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι 315
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες,
 οἱ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν
 ἐγγύθι τε Πριάμοιο καὶ Ἑκτορος ἐν πόλει ἄκρῃ.
 ἔνθ' Ἔκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρός 320
 αἰχμὴ χαλκείῃ, περὶ δὲ χρύσεος θέε πόρκης.
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἄσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα·
 Ἀργεΐη δ' Ἑλένη μετ' ἄρα δμῶῃσι γυναιξίν
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν. 325
 “δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπὺ τε τείχος
 μαρνάμενοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε

ἄστυ τόδ' ἀμφιδέδηκε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
ὄν τινα πον μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηίοιο θέρηται."

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
"Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,
τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μευ ἄκουσον.
οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
ἦμην ἐν θαλάμῳ, ἔθελον δ' ἄχει προτραπέσθαι.
νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν
ῥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
λώιον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω· 340
ἦ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' οἶω."

ὣς φάτο· τὸν δ' οὗ τι προσέφη κορυθαίολος Ἐκτωρ.
τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισιν.
"δᾶερ ἐμεῖο κυνὸς κακομηχάνου ὀκρυοέσσης,
ὥς μ' ὄφελ' ἦματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
οἷχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἐνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνωνος εἶναι ἄκοιτις, 350
ὅς ἤδη νέμεσιν τε καὶ αἰσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἶω.
ἀλλ' ἄγε νῦν εἰσελθε καὶ ἔζεο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' αἴτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἔσσομένοισιν."

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ
 “μή με κάθιζ’, Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις·
 ἥδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ’ ἐπαμύνω 361
 Τρώεσσ’; οἱ μέγ’ ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύ γ’ ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 ὥς κεν ἔμ’ ἔντοσθεν πόλιος καταμάρψῃ ἑόντα.
 καὶ γὰρ ἐγὼν οἰκόνδ’ ἐσελεύσομαι, ὄφρα ἰδωμαι 365
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
 οὐ γάρ τ’ οἶδ’ ἢ ἔτι σφιν ὑπότροπος ἴξομαι αὐτῖς,
 ἢ ἥδη μ’ ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.”

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ.
 αἶψα δ’ ἔπειθ’ ἵκανε δόμους εὐ ναιετάοντας, 370
 οὐδ’ εὖρ’ Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 ἀλλ’ ἢ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 πύργῳ ἐφεσθήκει γοοώσά τε μυρομένη τε.
 Ἕκτωρ δ’ ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 ἔστη ἐπ’ οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν 375
 “εἰ δ’ ἄγε μοι, δμωαί, νημερτέα μυθήσασθε.
 πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
 ἢ ἐς γαλόων ἢ εἰνατέρων εὐπέπλων
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἱλάσκονται;” 380

τὸν δ’ αὖτ’ ὀτρηνῇ ταμίῃ πρὸς μῦθον ἔειπεν
 “Ἕκτορ, ἐπεὶ μάλ’ ἄνωγας ἀληθέα μυθήσασθαι,
 οὔτε πη ἐς γαλόων οὔτ’ εἰνατέρων εὐπέπλων
 οὔτ’ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐνπλόκαμοι δεινὴν θεὸν ἱλάσκονται, 385
 ἀλλ’ ἐπὶ πύργῳ ἔβη μέγαν Ἰλίου, οὐνεκ’ ἄκουσεν
 τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

ἥ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένη ἐικυῖα· φέρεи δ' ἅμα παῖδα τιθήνη·”

ἥ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἐκτωρ
τὴν αὐτὴν ὁδὸν αὐτὶς ἐυκτιμένας κατ' ἀγυιάς. 391

εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστν
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θεούσα
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
Ἡετίων ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,

Θήβῃ ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῇ·
ἥ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,
Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῶ, 401
τόν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.

ἥ τοι ὁ μὲν μείδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα, 405
ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν.

“δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἥ τάχα χήρῃ
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί
πάντες ἐφορμηθέντες. ἐμοὶ δέ κε κέρδιον εἶη 410
σεῦ ἀφαμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατήρ καὶ πότνια μήτηρ.

ἥ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
ἐκ δὲ πόλιν πέρσεν Κιλίκων εὖ ναιετάωσαν, 415
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,

οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκηγε σὺν ἔντεσι δαιδαλέοισιν
 ἡδ' ἐπὶ σῆμ' ἔχεν· περὶ δὲ πτελέας ἐφύτευσαν
 νύμφαι ὄρεστιάδες, κούραι Διὸς αἰγιόχοιο. 420
 οἱ δέ μοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰῶ κίον ἤματι Ἄϊδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὀίεσσιν.
 μητέρα δ', ἥ βασιλεύειν ὑπὸ Πλάκῃ ὕληέσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα.
 πατὴρ δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σὺ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
 ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήης χήρην τε γυναῖκα.
 λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπιδρομον ἔπλετο τείχος.
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἄμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενῆα
 ἡδ' ἄμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν·
 ἥ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
 ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.”
 τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ
 “ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους, 442
 αἳ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο.
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλός
 αἰεὶ καὶ πρῶτοισι μετὰ Τρῳέεσσι μάχεσθαι, 445

ἀρνύμενος πατρός τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ' αὖ ποτ' Ὀλῶλῃ Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἀνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοί
 ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας. 455
 καί κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
 καί κεν ὕδωρ φορέοις Μεσσηίδος ἥ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.
 καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσας
 'Ἐκτορος ἦδε γυνή, ὅς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.'
 ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει
 πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι."
 ὥς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἐκτωρ. 466
 ἄψ δ' ὁ πάϊς πρὸς κόλπον ἐνζώνοιο τιθήνης
 ἐκλίνθη ἰάχων πατρὸς φίλου ὅψιν ἀτυχεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἐκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
 αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,

εἶπεν ἐπενξάμενος Δίί τ' ἄλλοισίν τε θεοῖσιν 475
 “Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ᾧδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἴφι ἀνάσσειν.
 καὶ ποτέ τις εἴποι ‘πατρός γ' ὅδε πολλὸν ἀμείνων’
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
 κτείνας δήιον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.”

ὥς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῳδέϊ δέξατο κόλπῳ
 δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
 “δαιμονίη, μή μοί τι λήν ἀκαχίζεο θυμῷ· 485
 οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ ἄιδι προῖάψει·
 μοῖραν δ' οὐ τινα φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι. πόλεμος δ' ἀνδρεσσι μελήσει
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.”

ὥς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἕκτωρ
 ἵππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει 495
 ἐντροπαλιζομένη θαλερὸν κατὰ δάκρυ χέουσα.
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας
 Ἕκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς
 ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 αἱ μὲν ἔτι ζῶν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ· 500
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπὸ τροπον ἐκ πολέμοιο
 ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
 οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν,

ἀλλ' ὃ γ' ἐπεὶ κατέδν κλυτὰ τεύχεα, ποικίλα χαλκῶ,
 σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς.
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ, 306
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰωθὼς λούεσθαι ἑυρρεῖος ποταμοῖο,
 κυδιῶν· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις αἰσσονται· ὃ δ' ἀγλαΐῃφι πεποιθώς, 310
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ, ἐβεβήκει
 καγχαλῶν, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
 Ἕκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν 315
 στρέψεσθ' ἐκ χώρης ὅθι ἦ δάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής
 “ἦθεῖ, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες.”

τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἕκτωρ
 “δαιμόνι, οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη, 321
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.
 ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἰσχρὲ ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο. 325
 ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἷ κέ ποθι Ζεὺς
 δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτησιν
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐυκνήμιδας Ἀχαιοὺς.”

NOTES.

Explanation of the principal abbreviations used in the following notes.

Am.	Ameis.
Auten.	Autenrieth (Lexicon).
Butt.	Buttmann.
comm.	common, or commonly.
const.	construction.
Cr.	Crusius.
D.	Derby.
deriv.	derivation.
Dic. Antiqq.	Dictionary of Antiquities.
diff.	differ, or difference.
Dind.	Dindorf.
Doed.	Doederlein.
Düntz.	Düntzer.
Ebel.	Ebeling (Lexicon).
F.	Faesi.
ff.	following.
fr.	from.
genr.	general, generally.
G.	Goodwin.
H.	Hadley.
κτῆ.	καὶ τὰ ἕτερα = et cetera.
L. & S.	Liddell and Scott (Lexicon).
Lex.	Lexicon.
lit.	literal, or literally.
meton.	metonymy.
Naeg.	Naegelsbach.
perh.	perhaps.
pred.	predicate.
sc.	scilicet, understand.
Sp. or Spitz.	Spitzner.
St.	Stadelmann.
st.	stead, or instead of.
usu.	usual, usually.
v., vv.	verse, verses.
w.	with.

The remaining abbreviations are thought to be sufficiently intelligible.

NOTES.

ILIAD I.

Vv. 1-7.—INTRODUCTION. *The wrath of Achilles*, in its origin and consequences, the connecting idea of the entire Iliad. Cf. Smith's History of Greece, Ch. II. § 7, p. 23.

1. **Μῆνιν**: cf. *memorem iram*, Verg. *Æn.* I. 4. — **θεά**: voc. Vergil begins his invocation of the muse with the 8th v. of the *Æn.* Homer invokes the muses (but without mentioning the number) in B. II. v. 484. The number nine is first given in the Odyssey, B. XXIV. v. 60, — a passage which Cr. considers an interpolation; others accept it as genuine. The names of the nine muses are first given by Hesiod, Theog. v. 76. — **Πηληϊάδεω**: son of Peleus; declens. G. § 39, *gen. sing.*; H. 136 D, b, 2; synizesis, G. § 10; H. 37. — **Ἀχιλλῆος**, w. **μῆνιν**; one λ, *metri gratia*, for **Ἀχιλλῆος**; declens. G. § 59, 3; H. 189 D.

2. **οὐλομένην**: particip. used as adj. w. **Μῆνιν**; emphat. posit. (*that*) *baleful (wrath), which*, etc. — **μυρία** (note the accent, see *Lex.*) w. **ἄλγεα**. — **Ἀχαιοίς**: the Achaians, the most powerful of the Grecian tribes at the time of the Trojan war; often used, as here, to denote the Greeks as a whole; since the name *οἱ Ἕλληνες*, employed afterwards, in the historic period, was not thus used in Hom. The other usual names for the Greeks in Hom. are *Δαναοί* and *Ἀργεῖοι*.

3. **Ἄϊδι**: see *Lex.* *Ἄϊδης* or *ἔδης*; const. w. *πρῶταψεν*, as dat. of indirect obj. *sent forward to Hades*. Cf. *Æn.* 2, 398, *multos Danaum demittimus Orco*.

4. **αὐτοῖς**: emphat. posit. *them themselves*; obj. of *τεύχε* (*Lex.* *τεύχω*); aug. omit. G. § 122; H. 307 D. — **κύνεσσιν**: *κύων*, declens. G. § 59, dat. plur.; H. 154 D, b.

5. **ὠωνοῖσι**: declens. G. § 44, dat. plur. H. 140 D, b. — **πᾶσι**: w. both substantives, *to all* (i. e. all that were in the neighborhood, or all that came) *dogs and ravenous birds*. — **Διὸς...βουλῇ**: *the will of Zeus*. Notice the omission of the article w. *βουλῇ*, and above w. *μῆνιν*. For the common use

and meaning of the article in Hom. see G. § 140; H. 524. — ἐτελέετο (τελέω): G. § 124, 2; H. 370 D, b.

6. ἐξ οὗ δὴ τὰ πρῶτα, *ever since the very time when*; for πρῶτον, τὸ πρῶτον, πρῶτα, τὰ πρῶτα after a relat. pron. or adv. see L. & S. πρύτερος, B. III. 4. — διαστήτην (3d pers. dual, aug. omitted, fr. δύστημι) ἐρίσαντε: lit. *having striven separated*

7. Ἀτρείδης: F., Am., & Koch write this w. the diæresis; Düntz., Dind., & Cr., without it. In translating, we may say either *son of Atreus* or *Atrides*, often written *Atreides*. Agamemnon is here meant.

Vv. 8–21. — Chryses, priest of Apollo, visits the camp of the Greeks to ransom his daughter, who had been taken captive in war, and is now the slave of Agamemnon.

8. τ' for τέ. The use of τέ in Hom. is to be specially noted. See L. & S. τέ B. — ἀρ, ἀρα, ῥά, is also to be carefully noted in Hom. See L. & S. ἀρα A. Both words (τέ and ἀρα) are frequently left untranslated. — σφωέ (enclit.): see gram. οὗ pers. pron.; obj. of ξυνέηκε (σύν, ἔημι). — θεῶν limits τίς.

9. υἱός: notice again the omission of the article. (*It was the*) son, etc. — ὁ γάρ, *for this one, for he*. Homeric use of the article? G. § 140; H. 524. — βασιλῆι (written thus, without diæresis, by Am., Düntz., Koch; Cr. writes βασιλῆϊ; declens.? cf. Ἀχιλῆος and references, v. 1; *the king*, i. e. Agamemnon.

10. νοῦσον (obj. of ὥρσε fr. δρυνμι) and κακῆν, each in emphat. posit. — ἀνὰ στρατόν, *throughout the army*: a frequent meaning of ἀνὰ in Hom. See Lex.

11. οὐνεκα, causal. — τὸν Χρ-, *the well-known Chryses*: “the Chryses famous in Trojan legend.” Koch. Force of the article w. proper names? G. § 141, Note 1 (a); H. 530, a. The position of τὸν forbids our connecting it w. ἀρητῆρα (appos. w. Χρῦσων).

12. ὁ γάρ, *for he*, i. e. Chryses. — ἐπὶ νῆας. The ships were drawn up on the shore, and the tents were pitched among or near them.

13. λυσόμενός (fut. particip. denoting purpose) τε θύγατρα (G. § 57, and Note 2; H. 173 D), *to ransom his daughter*, i. e. Chryseïs. In Att. it would be τὴν θυγατέρα.

14. στέμματ'... Ἀπόλλωνος, *a wreath of the far-darting Apollo*, i. e. sacred to Apollo, a badge of his consecration to that god. Cf. *Apollinis infula*, Æn. II. 430. According to Eustathius, it was of laurel, twined with woollen yarn. The plur. στέμματα denotes the several parts, the wreath with its bands. Cf. τόξα, v. 45; βασιλεια, Anab. 1, 2, 7. The sing., v. 28, presents the object as one whole. — ἐν χερσὶν... χρυσέῳ ἀνὰ σκήπτρῳ, *on a*

golden sceptre, in his hands, instead of wearing it on his head ; thus indicating that he came as a suppliant.

15. χρυσέω: two syllables in scanning, by synizesis. Cf. Πηληϊάδεω, v. 1. The first foot is χρυσέω á-, a dactyl. A long vowel or a diphthong, in the end of a word, before another vowel, in the thesis of the foot, often stands for a short vowel. Cf. ἐκηβόλου, v. 14 ; καί and ἄλλοι, v. 17. — ἀνά w. dat. only in Ep. & Lyr. poetry.

16. Ἀτρεΐδα...δύω (Att. δύο): *the two Atrīda*, i. e. Agamemnon and Menelaus. Where the singular is used (v. 7), Agamemnon, the older of the two, and the superior in authority, is commonly meant. Notice here the dual number with δύω added. So often.

17. εὐκνήμιδες: So Am., Düntz., Koch, without the diæresis. Yet the position of the breathing (έν-) indicates that they would pronounce it the same as Cr., who writes έύ-. The foot is ἄλλοι έ-, a dactyl. Cf. v. 15, Note.

18. μὲν θεοί (synizesis) : a spondee. — δοῖεν: optat. without άν, a wish. G. § 251 ; H. 721, 1, *may the gods who*, etc., *grant to you*.

19. πόλιν: *the city*. Notice again the omission of the article. The scholar must exercise his own judgment whether to supply an article or not in translating Hom., just as in translating Latin. It will not be necessary to call attention to this point again in these notes ; but the learner should not forget it. — Πριάμοιο: declens. G. § 44 ; H. 140 D.

20. παῖδα δέ: correl. w. ὑμῖν μὲν, v. 18. — λῦσαι...δέχεσθαι: infin. as imp., G. § 269 ; H. 784, *release to me and receive*. Notice the difference in meaning between λῦσαι and λυσόμενος (v. 13), act. & mid. Am. reads here λύσαιτε, optat. of wishing ; cf. δοῖεν, v. 18. — φάην: for the frequent and peculiar use of this word in Hom. see L. & S. φίλος, I. 2, b. — τὰ δ' ἄποινα: *this ransom*. Plur. cf. note on στέμματα, v. 14. Notice the rendering of τὰ. Cf. note on βουλή, v. 5.

21. Ἀπόλλωνα (' — | ' —). Notice the frequent recurrence of spondaic verses in Hom. Cf. v. 14 ; also v. 11.

Vv. 22 — 52. — The petition of Chryses rejected with harsh words by Agamemnon. The priest prays for redress to Apollo, who sends a pestilence on the army of the Greeks.

22. ἐπευφήμησαν: ἐπευφημέω.

23. ἱέρηα: ἱερεῖς. Declens.? cf. βασιλῆι, v. 9 ; Ἀχιλῆος, v. 1. — δέχθαι: δέχομαι.

24. οὐκ...ἦνδανε (ἀνδάνω): *it* (i. e. to grant the petition of Chryses) *did not please*, etc. — θυμῷ may be viewed as in appos. w. Ἀγαμέμνονι, or as dat. of respect w. ἦνδανε. I prefer the latter. Cf. θυμῷ vv. 217, 228, 256.

25. κακῶς ἀφίει (ἀφίημι): *he* (Agam.) *dismissed him* (Chryses) *rudely*.

— κρατερὸν w. μῦθον, obj. of ἐπι...έτελλεν (Lex. ἐπιτέλλω). For tmesis, see G. § 191, Note 3; H. 477, 616.

26. μή σε...κιχέω (κιχάνω): subjunc. prohibition, G. § 253; H. 720, a, b, *let me not find thee*, etc. — κολλησιν (w. νηυσί): endings dat. plur. 1st declens. G. § 39; H. 129 D. — νηυσί (two syllables): see Lex. ναῦς: cf. νῆας, v. 12.

28. μή...οὐ χραίσμη: *lest (or for fear that)...may not*, etc. — νύ (enclit.): Lex. νῦν, II. — τοί (enclit.): used in Hom. either for σοί, or as a particle intens. or illat.: τοί (orthotone) = οἱ or αἱ nom. plur. demonstr. or relat.

29. τήν: *this one, her*, i. e. Chrysēis. Cf. note on ὁ, v. 9. — πρίν: *sooner* (i. e. sooner than I release her) *will*, etc. — μὲν (pron. 3d pers. G. § 79, Note 4; H. 233 D.): here fem. obj. of ἐπί in ἐπεισω (ἐπί, εἰμι): future in meaning. — καί intens.

30. ἐν Ἀργεῖ. Agamemnon lived in Mycēnæ, a few miles northeast of Argos. Hence Argos is to be taken here in a general sense, as including the surrounding country. Cf. II. 108.

31. The occupations suggested in this verse were not dishonorable even for a princess. — ἐποιχομένην and ἀντιδῶσαν (acc. sing. fem. particip. fr. ἀντιῶ; contraction? G. § 124, 1; H. 370 D, a) agree with μιν, *her*. — λέχος, acc. obj. of motion w. ἀντιῶ, G. § 162; H. 551.

32. ὥς, *that, in order that*, placed after the emphatic word σωτήρος; κέ, κέν, or ἄν is rare w. a final conj., G. § 216, Note 2; H. 739, 741. — νέηαι: ending, G. § 122, 2; H. 363 D.

33. ὦς (orthotone; very frequent in Hom.; is to be carefully distinguished fr. ὥς, proclit.): *thus*; Att. οὕτως. Cf. the Homeric use of ὁ, ἡ, τό; Att. οὗτος κτέ. Am. writes ὦς. Both forms are given in the Hom. Lexicons of Ebeling and Seiler; but not in L. & S. In v. 32, ὥς is followed by κέ enclit., and hence written ὦς. — ἔφατο (φημί): G. § 129, IV., Note, H. 404 D. — ἔδδαισεν: G. Appendix δίδω; H. 409 D, 5; δ is doubled, and ν movable added before a consonant, *metri gratia*. — ὁ γέρον, and, v. 35, ὁ γεραίς: *he the old man (er der Greis, Am.)*; or ὁ here may be viewed (with F. and others) as an approximation to the Attic article.

34. βῆ (= ἔβη, fr. βαίνω): cf. τεύχε, v. 3, Note. — Ending -οιο: cf. Πριάμοιο, v. 19.

35. πολλά, adverbial: *much, earnestly*. — ἡράθ', ἡράτο, ἀράομαι. Usually, as here, denotes a prayer for some evil to overtake some one; hence, *to imprecate*; εἰσχομαι, to pray for some blessing, often denoting a prayer accompanied with vows; λίσσομαι, *to supplicate*. Cf. Eng. *litany*.

36. τόν: *whom*, G. § 140; H. 243 D. — ἡύκομος. So Am., Düntz., Koch; but the position of the breathing indicates the pronunciation ἡῦ-, as Cr. and others write. — τέκε (τεκω): *bore*; aor., aug. omit.

37. κλύθι: Lex. κλύω. — μεῦ: G. § 79, Note 2; H. 233 D. — Χρῆσιν:

the city Chryse, or Chrysa, not the priest Chryses. — ἀμφιβέβηκας: L. & S. ἀμφιβάλω, 3.

38. Κίλλαν: *Cilla* or *Killa*, near Chrysa, between the foot of Mt. Ida and the Adramyttian gulf. Both cities disappeared at a very early period. — Τενέδοιο: *Tenedos*. Cf. *Æn.* 2, 21 ff.

39. τοί. What are the meanings of this word as enclit. and as orthotone? Cf. note v. 28. It is sometimes difficult to say positively whether τοί (enclit.) is intens. or dat. for σοί. In this verse, and in v. 40, dat. — χαρίεντα: Cr., Damm, Koepfen call it adv., *gracefully*; others, adj. w. ῥήν. Perhaps it is best explained as predicate adj., placed proleptically, *If ever as a favor to thee, or as a joy to thee*. So Am. Others still as adj. in the sense, *graceful, beautiful*. So L. & S. — ἐπὶ...ἔρρεψα (Lex. ἐπερέφω): *I have roofed over*, i. e. finished, as the putting on of the roof is the finishing act. The definition of L. & S., "*to deck*, with garlands or tapestry," taken from Doed., is not generally approved by the German scholars, either editors or lexicographers.

40. κατὰ...ἔκηα: κατακαίω.

41. ταύρων ἥδ' (= ἥδέ) αἰγῶν limit μηρία (*pieces of the thighs*). — κρήνην: κραίνω, ep. κραίνω. Notice the ground of this petition, *If ever I have as a favor to thee*, etc. How different the prayer of the Christian! See Tyler's *Theol. of the Greek poets*, p. 163.

42. τίσαν (τίνω): cf. δοίην, v. 18, Note; *may the Danaï alone for*, etc. Δαναοί; cf. Ἀχαιοίς, v. 2, Note.

43. τοῦ: *this one, him*; obj. of ἐκλυε.

44. κατ'...καρήνων: see L. & S. κατὰ. — κήρ (note the accent distinguishing it from κήρ); acc. of specif.

45. τόξα: *his bow*. Cf. στέμματα, v. 14, Note. — ὤμοισιν: dat. of place; G. § 190; H. 612. — ἀμφηρεφέα. The final short vowel made long under the rhythmic accent (in arsis). This occurs often.

46. ἐκλαγξαν (κλάζω). Critics find here an instance of onomatopoea, — adaptation of sound to sense. (Cf. Eng. clang, clank, clangor.) So also in πολυφλοίσβοιο, v. 34 (cf. Eng. flow, flood; also surf, surge). The resemblance is much more striking with the modern Greek pronunciation. — διστοί: without the diæresis; Am., F., Düntz., Koch; δῖστοι, Cr. Cf. v. 17, Note on ἐνκρήμιδες. — χωμόνιοι, sc. Ἀπόλλωνος: *on the shoulders of the angry god*.

47. αὐτοῦ, in distinction from διστοί, *as he himself moved*; (lit. *was put in motion*, L. & S. κινέω; or viewing κινήθεντος as mid., with Cr. & Naeg., *as he moved himself* = *as he moved*.) — ἦε (Att. ἦε, fr. εἶμ); Cr. and the older editors generally and the grammars have ἦε, with the diæresis; but the recent German editors, F., Am., Hentze, Koch, Düntz., all write ἦε (pronounced in three syllables). Cf. note on ἠύκομος, v. 36. — νυκτὶ τοικᾶς (τοικα): *like night*, i. e. appearing dark, sullen.

48. **μετά...ἦκεν** (Lex. **μεθίημι** ; **ἦκεν**, Att. **ἦκεν**, G. § 103 ; H. 403 D, 1), *he let fly*.

49. **βιοῖο**. Distinguish carefully between **βίς** and **βίος**. The verse is read in two ways, *Dire was the twang of the silver bow* ; or, *A direful twang arose from the silver bow*. The latter seems more exact. So F., A², Koch.

50. **οὐρῆας** (**οὐρέυς**) : declens. cf. **Ἀχιλλῆος**, v. 1. — **ἐπῄχετο** (**ἐπιολέχομαι**) : *attacked*. — **κύνες ἀργούς** : *fleet dogs*. Hom. elsewhere uses the fuller expression **κύνες πῶδας ἀργαί**, which aids us in determining the meaning here.

51. **αὐτοῖσι** (in distinction fr. **οὐρῆας** and **κύνες**), remote obj. w. **ἐφίεις** (**ἐφίημι**) ; **βέλος** direct obj. ; *hurling...at the men themselves*.

52. **βάλλ'** (= **εἵβαλλεν**). Note the force of the imperf., *he (continually) smote (them)*. — **αἰεὶ** and **θαμναί** : emphat. posit., *always, in crowds, etc., or always the frequent funeral-pyres, etc.*

Vv. 53–100. — At the instance of Hera, Achilles calls an assembly, in which the seer Calchas declares that Apollo is angry on account of the treatment of Chryses, and can be appeased only by the restoration of Chryseïs to her father.

53. **ἀνὰ στρατόν** : cf. v. 10. — **ἔχετο** (subj. **κῆλα**), properly spoken of living beings ; and figuratively, of inanimate objects.

54. **τῇ δεκάτῃ**, sc. **ἡμέρᾳ**. — **δέ**. The usual position would be after **τῇ**. — **ἀγορήνδε** : local endings ? G. § 61 ; H. 203. Notice here **η** (**-ήνδε**) for **α**, G. § 30 ; H. 24 D, a. — **καλέσασατο**, Att. **ἐκαλέσατο** (**καλέω**).

55. **τῷ...θῆκε** (= **εἶθηκε**) : lit. *put* (the thought) *in mind to him* ; more freely, *put (it) in his mind*. So the phrase is usually understood. Cf. L. & S. **φρήν**, II. 3. Yet Am. & Hentz. render it, *legte es ans Herz, laid it upon his heart* ; a rendering worthy of consideration. In either case, **τῷ** is to be viewed as dat. of indirect obj. ; not as dat. for gen.

56. **ὅτι...ὄρατο** (sc. **Δαναούς**, obj. of **ὄρατο**) : *because she saw (them) dying*.

57. **οἱ δ' ἐπελ...ἐγένοντο** indicates the transaction from the beginning to the end ; and may perh. be rendered, *And when now they were assembled and seated* (*auf Sitzen gereicht*, Cr.) Or with Derby, "when all were met and closely thronged around." The latter expresses the idea of **ὀμηγέρες** more accurately. **ἤγερθεν** (**-εν** for **-ησαν**, G. § 122, 2 ; H. 355 D, c) : Lex. **ἀγείρω**.

58. **τοῖσι** belongs logically both w. **ἀνιστάμενος** (G. § 184, 3, Note 2 ; H. 601) and w. **μετέφη**, the dat. depending on **μετά** in compos. ; *rising up among them, addressed them*. — **δέ** : notice carefully its use here, connecting the principal to the subordinate clause ; rare in Att., but more frequent in

Hom.; G. 227, 2; H. 862, b; L. & S. δέ, II. 1. It is perhaps in such connections a weaker form of δή, as μέν for μήν. — πόδας, acc. of specif. w. ὤκους.

59. ἄμμε = ἡμᾶς (G. § 79, Note 2, ἐγώ; H. 233 D); subj. of ἀπονοστήσειν. — πλαγχθέντας: πλάζω. — ὀίω: Cr. οἶω; Att. οἶομαι or οἶμαι. Νοῖν *I think that we, driven back (or having wandered back), will return (home) again.*

60. Notice εἰ κεν w. the optat. G. § 227, Note; H. 748, fine print.

61. εἰ δή: "Introducing something known." Cr., *if, as is now the case*, etc. — δαμάξ (Lex. δαμάζω): fut.

62. ἐρεόμεν: L. & S. ἐρομαι; for short mode-sign and for εἰ st. ε, see G. §§ 122, 2 (subj.); 124, 2; H. 347 D; 370 D, b; *let us inquire of, let us question.*

63. καὶ γάρ τε. Note carefully the frequent epic use of τέ, attached to other particles and to relatives; not translated into English. See L. & S. τέ B.

64. ὅς κ' εἵποι δ τι. Notice here the force of κέ: *who might tell* (i. e. if we should ask him) *why*, etc. G. § 210; H. 722, a; δ τι, adv. acc. G. § 160, 2; H. 552, a.

65. εἴτε...εἴτε: *whether...or*; expegetical of the preceding question. — δ γε: *this one, he*, i. e. Apollo. — εὐχολῆς, ἐκατόμβης: gen. of cause w. ἐπιμέμφεται, G. § 173; H. 577, *on account of a vow*, etc., i. e. because of any delinquency in the fulfilment of a vow, etc.

66, 67. αἰ κέν πως κτέ: *if perchance in some way he may consent to avert*, etc. Connect this in thought w. the principal sentence, ἀλλ' ἄγε δὴ ...ἐρεόμεν, *but come now, let us*, etc. — ἀρνῶν...αἰγῶν τελείων limit κνίσσης, and this depends on ἀντιάσας: *having partaken of the savor of*, etc., G. §§ 170, 171; H. 574. — βούλεται: subjunc. short mode-sign. — ἡμῖν: dat. of interest; ἀπό w. ἀμύναί, tmesis. — With the thought of this passage, cf. Tyler's Theol. of the Greek Poets, p. 160 ff.

68. ὤς: cf. v. 33, Note. κατ'...ἔξετο: καθέζομαι. — τοῖσι: cf. v. 58.

70. τὰ τ' ἐόντα (Att. ὄντα): *both the things existing*, i. e. *the present... πρὸ τ' ὄντα, and the things before*, i. e. *the past*.

72. ἦν (possess. pron. ὅς, ἥ, ὅν) διὰ μαντ-: *by means of his knowledge of divination* (Att. διὰ τῆν μαντ-). — τήν, as relat.: *which*. — οἱ (enclit.) = Att. αὐτῶ: is an indirect reflex. in Att. G. § 144, 2; H. 671, a. — πόρε: aug. omit. L. & S. πόρω (an assumed pres.).

73. ὁ: *this one, he*, written δ because followed by an enclit. Cf. δ γε, v. 68. — σφίν (G. § 79, Note 2; H. 233 D) = σφί w. ν movable = Att. αὐτοῖς. — ἀγορήσατο (ἀγοράζομαι) καὶ μετέειπεν: *took part in the (business of the) assembly and spoke among them*.

74. κέλει: ending (cf. νέηαι, v. 32), G. § 122, 2 (Indic.); H. 363 D.

δίφιλε. So Am., F., Koch, Düntz.: Cr. writes Δι φίλε, *dear to Zeus, loved of Zeus*.

75. ἐκατηβέλταο (ἐκατηβέλτης): ending G. § 39; H. 136 D, b.

76. ἐρέω, Att. ἐρώ, as fut. of φημί (not to be confounded w. ἐρέω, *to inquire*; cf. ἐρέομεν, v. 62). The connection indicates the proper meaning. — σύνθεο (συντίθημι), Att. σύνθου, 2 aor. mid. impv.: *put together for thyself*, i. e. *give heed*. — δημοσπον: δμνιμι.

77. ἦ μὲν (= μήν): a strong asseveration. — πρόφρων: adj. w. the subj. of ἀρήξω, *that you will, with forward mind*, i. e. *freely, boldly, defend me*, etc. Nom. w. the infin. G. § 136, Note 2; H. 775.

78. χολώσμεν (χολῶ): endings of the infin. G. § 122, 2 (infin.); H. 359 D, *that I shall enrage a man*, etc. — δε relates to ἄνδρα. — μέγα, adv. w. κρατεῖ, *greatly*, i. e. *powerfully*.

79. Ἀχαιοί (cf. note v. 2), as distinguished fr. Ἀργεῖοι, is thought by Gladstone to denote particularly the aristocracy. — καὶ οἱ (dat.) *and him*; st. καὶ ᾧ, *and whom*.

80. κρείσσων, sc. ἐστὶ: *is superior*. — δετέ χῶσεται (aor. subjunc. w. short mode-sign): δετέ st. δταν or δετέ κε, G. §§ 234, 223, Note 2; H. 759, *whenever he is enraged with*, etc. — χέρην (Cr. χέρην): L. & S. χερειών, II.

81, 82. εἰ περ γάρ τε (Epic use)...καταπέψη (καταπέπτω): *for if indeed (= granted that) he suppress* (lit. *boil down, digest*). — χόλον: *rage, anger*; κόντον, *a grudge*, something more lasting. — ὄφρα τέλοςσῃ: *until he accomplish it* (the revenge which in his settled anger he purposes).

83. εἰοῖσι: possess. pron. fr. εἶς = δε; Att. ἐν τοῖς στήθεσιν: *in his breast*. — φράσαι (φράζω): impv. mid. *consider*; the act. means *to indicate, to say*.

85. θαρσήςσας μῦλα εἰπέ (impv., note the accent): *with courage* (lit. *having taken courage*) *tell certainly*. — θεοπρόπιον: last syllable made long, by the rhythmic accent. Cf. ἀμφηρεφέα, v. 45.

86. οὐ μά: οὐ is expressed here and repeated before τίς, v. 88, with special emphasis; *for no! by Apollo...no one...shall lay* (ἐπολεῖ, ἐπιφέρω). — διόφιλον: *dear to Zeus*; cf. v. 74. — ᾧ τε, w. εὐχόμενος: *to whom praying*, i. e. *through whose aid you, Calchas, make plain*, etc.

88. ἐμεῦ...δεσκομένοιο: gen. abs., *while I live*, etc., spoken in a threatening tone.

89. σοί: remote obj. of ἐπολεῖ. Observe that σοί is orthotone in Hom., though enclitic in Att. The dat. τοί in the sense of σοί is enclit. — κοίλῃς: dat. plur. w. νησί, G. § 39; H. 129 D. Cf. v. 26.

90. συμπάντων Δαναῶν. It is better, I think, in rendering, to leave this for the place where it stands in the Greek sentence; and to repeat the idea οὐ τις; *no one of all the Danaï*, etc. — οἷδ' ἦν: *not even if*, etc. Calchas had already plainly indicated (vv. 78, 79) against whom his words would be directed.

91. πολλόν: Att. πολύ, *much, by far*. — ἄριστος: pred. w. εἶναι, cf. πρόφρων, v. 77. — εὐχεται εἶναι: *boasts that he is*, etc. See L. & S. εὐχομαι, III.

92. ἦδα (αὐδάω): imperf. 3d sing.; pronounced in two syllables.

93. Cf. v. 65. — Vv. 94, 95, cf. vv. 11, 13.

95. οἷδ' ἀπάλυσε: *nor did he release*. Meaning of λύω in the mid.? Cf. v. 13.

96. τοῦνεκ' ἄρα: *for this very reason*.

97. πρὶν...πρὶν, expressed in the principal and also in the subordinate clause: rendered only in the latter (the subordinate) clause by one word; *nor will he avert* (ἀπώσσει, ἀπωθέω)...*until*, etc.

98. πρὶν, w. the infin. ἀπὸ...δόμεναι (Att. ἀποδοῦναι): G. § 274; H. 769. Force of ἔπo in compos. See Lex. ἀποδίδωμι (*to restore, render, what is due*); *until (we) give back*, etc. The subj. of ἀποδόμεναι and of ἀγεω is intentionally left indefinite, although the reference to Agam. is sufficiently distinct.

99. ἀπριάτην ἀνάποινον: *unbought, without a ransom*; usu. considered advs. Am., Cr., Düntz., Koch, and others; yet F. remarks, "they appear to be adjs. here." Notice the asyndeton, giving liveliness to the expression.

100. ἐς Χρύσην (the town), *to Chrysa*. The idea, *to or for Chryses*, would naturally be expressed by the dat. Χρύση. — μὲν: obj. both of ἱλασάμενοι and of πεπείθοιμεν (2 aor. w. redup. of πείθω, G. § 122, 1; H. 425 D); *then having propitiated (him) we might persuade him*.

Vv. 100–187. — Conflict between Agamemnon and Achilles.

101. Cf. v. 68. — ὃ γα: the prophet Calchas.

103. μένος (gen.) w. πίμπλαντο (πίμπλημι); μέγα, adv.; cf. v. 78; φρένες ἀμφιμέλαιναι is in keeping with the idea of anger: *his heart, black all around, was greatly filled with rage*.

104. οἱ (enclit.) is not, I think, to be regarded as dat. for gen., or as possess. dat., w. ὅσσε; but rather as dat. of interest, or ethical dat. (G. § 184, 3, Note 5; H. 597, 599); and may be omitted in rendering. When we say, *his two eyes*, we are simply rendering ὅσσε, as above we render φρένες *his heart*, and v. 95, θύγατρα *his daughter*. — λαμπερόντι (λαμπεράω): contraction? G. § 124, 1; H. 370 D, a. — ἔκτεν: syncop. for ἐκέρτην, G. Appendix εἰκω; H. 409 D, 7, *his two eyes resembled glowing fire*.

105. Κάλχαντα, w. προσέειπεν. Notice the asyndeton. — κάκ' (= κακά), obj. of ὁσόμενος (L. & S. ὁσομαι). Cf. Shakespeare's expression, *looking daggers*, and Uhland's, *was er blickt ist Wuth, What he looks is wrath*.

106. οὐ πῶ ποτε: *not yet at any time, never yet*. — τὸ κρήγυον: generic article; cf. τὰ κακά, v. 107.

107. τὰ κακά: subj. of φίλα ἐστί, μαντεύεσθαι added as epexegetical (explanatory); F., lit. *the things (which are) evil are always agreeable to you in mind to foretell*; i. e. *it is always pleasant to you to prophesy evil*.

108. ἐσθλὸν...τι...ἔπος: obj. of εἶπας, *you have neither spoken any noble word hitherto, nor*, etc. Or, if πῶ here is taken in the sense of πῶς, as seems necessary in some other passages, we may render, *you have neither in any way spoken*, etc. The first rendering is the usual one. οὐτ' ἐτέλεσσας, *nor accomplished it, nor brought it to pass*, added for emphasis; something as Hom. joins ἔπος τε ἔργον τε.

110. ὥς δὲ: ironical (F., Am.); *that really on this account*, etc. — σφίν: cf. v. 73.

111. οὐνεκα: cf. v. 11. — κόρης Χρυσήϊδος “depends rather on δέξασθαι than on ἀποινα.” F. “The genitive belongs to ἀποινα, not to δέξασθαι. Düntz. I should say it belongs to neither word exclusively, but to the idea of the two combined; *to receive the splendid ransom for the maiden Chryseis*; gen. of cause, G. § 173, 1; H. 577, b.

112. βούλομαι is comm. understood here, as προβέβουλα v. 113, and βούλομαι in v. 117, in the sense *malō, μᾶλλον βούλομαι*; *since I much prefer to have her herself* (in distinction from the ransom) *at home*.

114. ἔθεν (G. § 79, Note 2; H. 233 D) w. the comp. χειρῶν, *not inferior to her*, i. e. to Clytæmnestra.

115. Accs. of specif.; δέμας and φυή are usu. defined in the lexicons in nearly the same words; yet δέμας (same stem as δέμω, *to build*) seems rather to denote the *stature*, and φυή (akin to φύομαι, *to grow*) the *form*. Cf. 2, 58, where the words εἶδος, μέγεθος, and φυήν are used to denote *looks, stature, form*. — οὔτε τι ἔργα: lit. *nor at all in works*; perh. we may render, *nor in any accomplishments*.

116. καὶ ὥς (so F., Am., Düntz., Koch after οὐδ' and καί; but Cr., Dind., and others write ὥς): *even thus*, notwithstanding all my preferences. — δόμεναι: cf. v. 98. — τό γε, subj.; ἀμεινον, pred., sc. ἐστίν, *if this is*, etc.

117. βούλομ' (notice the asyndeton; also the elision of αἰ in Hom.)...ἤ: *I wish...rather than*. Cf. v. 112. — λαόν, subj. of ἐμμεναι (Att. εἶναι); σῶν, pred.

118. ὅφρα μὴ ὀλος...ἔω (Att. ὦ): *that I may not be alone* (or the only one). Distinguish carefully ὀλος and ὀλος.

120. ὁ μοι γέρας: *that my reward*, etc.; explanatory of τό γε; ὁ here and in some other passages is usually understood in the sense of ὅτι; μοί, dat. of interest or ethical dat. Cf. note on οἱ v. 104. — ἄλλῃ, adv.: *elsewhere, in another direction*.

123. πῶς γάρ: *for how*, etc., is to be closely connected in mind with the unreasonable demand of Agamemnon.

124. οὐδέ τι που ὄμην (Att. ἴσμεν, οἶδα); lit. *we do not even at all anywhere know of*, etc.; a very intensive expression.

125. τὰ...τά: the former relat., the latter demonst.: *those things have been divided which*, etc. πολλῶν (Att. πῶλεων) depends on ἐξ-; ἐξεπράθμεν, Lex. πέρθω; δέδασται, Lex. δαίω (B), *to divide*.

126. λαούς, subj. of ἐπαγείρω, which repeats with emphasis the idea first expressed in παλλίλογα (adj. or adv.), *that the people collect these things together over again*.

127. θεῷ: *to the god*, i. e. to Apollo, of whom Chryses was priest., — a stronger appeal than though he had said *to her father*. πρῶς, πρὸ and ἔμυ.

128. Notice the force of ἀπο- in compos. w. τίσομεν (Lex. τίνω), *we Achæans will repay (thee), will pay in full*, etc. Cf. ἀποδύμεναι, v. 98. — αἶ κέ ποθι = Att. εἴαν που, *if perchance*. See L. & S. πού, II. Cf. πού, v. 124.

129. δῶσι (II. 361 D; G. § 128, 2; cf. § 122, 2 (subj. and optat.) = Att. δῶ, *shall grant (to us) to sack*, etc. — εὐτέλχεον: adj. of two endings.

131. μὴ δ' οὕτως. Is δ' for δή, with an elision of η? So Am., F., Cr., Koch; yet Düntz. takes it for δέ as a connective. I am inclined to take δ' here for δέ, and to understand it as a weaker form of δή. Cf. its use in οὐδέ, μηδέ, and Epic καὶ δέ; also in the apodosis; ἐγὼ δέ, *then I*, v. 137; τοῖσι δέ, v. 53. Cf. also the use of μέν for μὴν. — ἀγαθὸς περ ἑὼν: πέρ intens.; ἑὼν is usually taken here as causal; *since you are very brave (da du doch swacker bist. Am., Hentze; da du so brav, tapfer bist. Cr.)*. Some, however, take ἑὼν as concessive; *though*, etc.

132. κλέπτε νόψ: w. μὴ δ' οὕτως, lit. *do not thus attempt to steal in mind (in thought, in purpose)*, since, etc.; παρελεύσεαι, παρέρχομαι. For the pres. denoting attempted action, see II. 702, fine print; G. § 200, N. 2.

133. ἢ ἔθελαι, κτέ. *Do you indeed wish, to the end that you yourself may keep your prize, that I, on the contrary, sit thus destitute?* Cr., Naeg., and some others take ἔθρα here as temporal, *while*, etc. All the recent editors take it as final; and so I have rendered it above. In the temporal sense, it comm. takes the indic. — αὕτως: *just so, just in the way you propose, utterly*; w. δευόμενον (δεύομαι, Att. θέομαι, *to want*), which agrees w. ἐμέ. — κέλευ: cf. v. 74.

135, 136. εἰ μὲν δώσουσι...ἔσται: a conditional sentence with no conclusion expressed; H. 753, a; G. § 226, Note. It is usual here to supply the apodosis in translating. *If...will give*, etc., *it will be well* (καλῶς ἔξει). — ἄρσαντες (ἀρᾶσσκω) κατὰ θυμὸν: *having suited it (γέρας) to my mind*. — ἔσται, subj., sc. γέρας: *that it may be an equivalent (to the maiden)*.

137, 138. εἰ δέ κε, Att. εἴαν δέ. — δώσωσιν: II. 370 D, c; G. § 128, 2. — ἐγὼ δέ. Notice the use of δέ here, *then I*, etc. Cf. vv. 58, 131. — κέν...

ἔλωμαι (aor. subjunc.; H. 720, c; G. § 209, 2)...**ἴων**: *will go and take*, etc. — **πὸν...γέρας**, obj. δὲ **ἔλωμαι**.

138, 139. ἦ.. ἔλὼν: *or will take and lead away (that of) Od.* — **κέν**, w. fut. indic. **κεχολώσεται**: H. 710, b; G. § 208, 2. — **ὅν**: const. H. 551; G. § 162, *whom I shall (or may) approach*.

140, 141. μεταφρασόμεθα (μεταφράζω, midl.), **ἐπίσσομεν, ἀγέρομεν, θέρομεν** (Att. **θῶμεν**), **βήσομεν**: subjunc. w. short mode-sign; cf. **ἐρείομεν**, v. 62, Note; **μεσθα**, Att. **μεθα**, *let us consider, let us draw*, etc.; **ἄγε**, interjec.; cf. v. 62; *and now, come! let us*, etc.

142, 143. ἔς...ἔς...ἄν (= **ἀνά**), sc. **νῆα**: *let us collect into (it)*, etc. — **αὐτήν**: intens. pron. w. **Χρυσίδα**.

144. ἀνὴρ βουληφόρος: appos. w. **εἰς τις**, subj. of **ἔστω**; **ἀρχός**, pred., *let some one...be leader*, etc.

147. ἤμιν. Note the accent. So Am., F., Koch, Cr. Dat. of interest, *for us*. — **ῥέξας** (Lex. **ῥέζω**): particip. denoting *means*; H. 789, b; G. § 277, 2.

149. ἀναιδείαν: acc. w. **ἐπιειμένε** (**ἐπιέννυμι**).

150. πείθηται. Note the force of the subjunc. here; H. 720, c; G. § 256.

151. ὀδόν: cogn. acc.; **ἐλθέμεναι** (Att. **ἐλθεῖν**), **μάχεσθαι**, explanatory of **ἐπεσὺ πείθηται**, *obey your words, either to go on an expedition (to Chrysa, as you now propose), or*, etc.

152. οὐ γὰρ ἐγώ. Note the sudden and spirited transition from the indef. **τις** to **ἐγώ**. — **αἰχμητῶν**: appos. w. **Τρώων**.

153. δεῦρο: *hither*; connect in thought w. **ἤλυθον**; **μαχησόμενος**, note this form of the fut. in Hom. — **μοι αἵτιαι**: "*guilty towards me*." Felton.

154. οὐ γὰρ πῶ ποτε: cf. v. 106. — **ἐμὰς βοῦς**: *my cattle*. Notice the gender, the herds consisting chiefly of cows. — **ἤλασαν**: **ἐλαίνω**, *to drive away*.

156. ἐξηγήσαντο: Lex. **δηλέομαι**. — **ἐπεὶ ἦ**: the reading of all the recent edit. st. **ἐπειὴ**; **ἦ** is intens. w. **μάλα**. — **πολλὰ μεταξύ**, sc. **ἐστίν**: *since very many things lie between*, i. e. between *fertile Phthia, land of heroes*, and the Trojans.

157 Appos. w. **πολλά**.

158. σοί (w. **ἄμα**): cf. note v. 89. — **ἐσπόμεθα**: **ἐπομαι**.

159, 160. τιμὴν ἀρνύμενοι...πρὸς Τρώων: *acquiring honor for...from the Trojans*. For this use of **πρὸς**, see L. & S. **πρὸς**, A. II. — **τῶν**: *these things*; emphat. — **μετατρέπη**: 2d pers. sing.

161. καὶ δὲ μοι...ἀπειλάς: *and now you threaten yourself to*, etc.; **αὐτός**, w. the infin.; cf. **πρόφρων**, v. 77. — **μοί**: remote obj. w. **ἀφαι-**; H. 597; G. § 184, 3. For other constructions w. **ἀφαιρέω**, see Lex.

162. ᾧ ἐπι: anastrophe; H. 102 D, b; G. § 23, 2; *for which*. — **δόσαν**,

Att. ἔδωσαν : gave (*it*, the reward). Notice the change from the preceding relative sentence. Cf. v. 79 for the same change.

163. οὐ μὲν (= μὴν) σοὶ ποτε...γέρας : lit. *I never have a reward equal with you, i. e. equal with yours, when, etc.* Distributions of booty had no doubt often been made during the preceding years of the war. Note the omission of *an* in this clause.

164. εὐναίόμενον. Am. and Koch have here the reading ἐὺ ναιόμενον. — Πτολίεθρον : indef., *a well-situated town of, etc.*

166. τὸ πλεῖον, obj. of διέπouσι (*accomplish*).

167. σοὶ τὸ γέρας, sc. ἐστὶ : *the reward for you (or for thee) is, etc.* τὸ w. γέρας approaches very near the Attic article in force. — δλίγον, φίλον, sc. γέρας, obj. of ἔχω : *but I with, etc.*

168. κάμω, κάμνω : πολεμίζων (Att. πολεμῶν), particip., denoting means.

169. ἢ πολὺ : *by far*. Cf. ἡ μάλα, v. 156.

170, 171. ἴμεν, Att. ἵεναι, w. φέρτερον : *better to go, etc.* — οὐδέ σ' ὄλω... ἀφύξαν (ἀφύσσω). This is generally rendered nearly in this manner : *nor do I purpose, being (as I am) in dishonor here, to amass wealth and riches for you*. This meaning of ὄλω is thought to be well established ; although by no means the usual one ; σ' with this rendering must be taken for σοί, and this is said to be the only instance of the elision of *oi* in σοί ; although *oi* in μοί occasionally suffers elision. The other rendering is this : *nor do I think that you will amass wealth and riches here, while I am in dishonor*. This construction has the advantage of taking σ' for σέ and ὄλω in its ordinary sense. It is preferred by Koch, and advocated by Leo Meyer in Kuhn's Zeitschr. The reading would then be οὐδέ σ' ὄλω. Recollect that σέ is enclit., but σοί in Hom. orthotone.

173. μάλα w. the impv. cf. v. 85. — ἐπίσονται : ἐπι-σεύω.

174. πάρ' for πάρεισιν : H. 102 D, a ; G. § 191, 3, Note 5, παρά w. *á* elided would be παρ' ; H. 100 ; G. § 24, 3. — ἴμοιγε and above ἔγωγε : the words of one who feels his own importance. The force may be conveyed in English by the emphasis and the haughty tone.

175. κέ, w. fut. indic. to mark the future event as contingent : *who will honor me (if an opportunity shall occur)* ; H. 710, b ; G. § 208, 2.

177. Faesi's edit. (fünfte Auflage, besorgt von F. R. Franke) is the only one that I have seen which includes this verse in brackets. — ἔρις, sc. ἐστὶ : φίλη, pred. : *strife is dear, etc.* With πόλεμοι and μάχαι understand the same pred.

178. καρτερός : positive degree. How would it be accented if it were comp. ? — θεός που : *doubtless some god, etc.*, i. e. no credit is due to you. Cf. ποθι, v. 128, Note. — τό γε refers to the clause ἐλ...ἔσσι, *if you are very strong* ; and this perh. is a sarcastic allusion to vv. 165, 166, *my hands accomplish, etc.*

179. Notice the asyndeton here and also v. 178.

180. σίθεν (Att. σοῦ. Cf. ἔθεν, v. 114), depends on ἀλεγίζω.

181. κοτέοντος, sc. σίθεν. The thought is repeated with little variation, chiefly for emphasis.

182. ὥς is usually now taken as comparative here with an implied οὕτως following in v. 184. Cr. and some of the older Editt. take it as causal. The English word *as* has the same double signification and is therefore an accurate rendering here, *As Phæbus Apollo... I will send her... but I myself will go... and lead away*, etc. Notice here ἀφαιρεῖσθαι w. two accs. — κ' ἄγω: cf. κέν... ἔλωμαι, v. 137, Note.

185. τὸ σὸν γέρας: emphat. appos. w. Βρισηίδα. If τό is taken here as demonstr., it would be rendered *that reward of thine*.

186. σίθεν, w. φέρτερος, comparat. (note the accent, cf. note on καρτερός, v. 178): *better than you, superior to you*.

187. ἴσον... φάσθαι (Att. φάναι): *to fancy (himself) equal with me*. L. & S. φημί, I. — ὁμοιωθήμεναι (Att. ὁμοιωθῆναι, ὁμοίω) ἄντην: *to make himself face to face similar to me, to compare himself openly with me*.

Vv. 188–222. — The Intervention of Athēna.

188. Πηλεΐωνι: so F., Am., Koch, st. Πηλεΐωνι; a patronymic; in Eng., *son of Peleus*, or *Pelion*, or *Pelcion*; dat. w. γένει' (= ἐγένετο), lit. *wrath arose to*, etc. — ἐν, w. στήθεσσω (v. movable *metri gratia*). — οἷ, dat. μερμήριξεν; not necessarily rendered into Eng. Cf. note on οἷ, v. 104; ἦτορ, subj.: *his heart within his shaggy breast*, etc.

190–192. ἤ... ἦε (so F., Am., Düntz.: ἦε. Cr., Koch, Dind.): *whether... or*. — τοὺς μὲν... ὁ δέ: *should disperse these* (the companions of Agamemnon) *while he* (Achilles), etc. One might expect here the antithesis τοὺς μὲν... Ἀτρεΐδην δέ; but ὁ δέ gives more prominence to Achilles, the principal figure in the mind of the poet, who never hesitates to sacrifice grammar to art.

193. εἰος, Att. ἔως: *while*. — κατὰ φρένα καὶ κατὰ θυμόν is not mere tautology, as both mind and heart were strongly exercised.

194. ἔλκετο δ'... ἦλθε δ' Ἀθήνη: *and was drawing... then Athena came*, etc. For this use of δέ after ἦλθε, cf. note on δέ, v. 58.

195, 196. πρὸ... ἦκε: *sent (her, i. e. Athena) forth*, etc. — ἄμφω, obj. of φιλέουσα and understood (in the gen.) w. κηδομένη. This verse assigns the reason of πρὸ... ἦκε.

197, 198. στή, Att. ἔστη, sc. Ἀθήνη. — ξανθῆς κόμης: gen. of the part. H. 574, b; G. § 171; *took hold of Peleion by his golden hair* (or *blond hair*). — οἷω, sc. οἷ: *to him alone*. — ὄρατο: mid., *saw (her)*.

199, 200. μετὰ δ' ἐτράπετο, μετατρέπω. — δεινὸν... φάανθεν (H. 396 D ;

G. Appendix, φαίνω; -εν for -ησαν; H. 355 D, c; G. § 122, 2. Notice also a plur. verb w. dual subj.; H. 517; G. § 135, N. 3); *her two eyes shone terribly*; οἱ refers to Athena; lit. *shone in respect to her*. Cf. note on οἱ, v. 104. — δέ, after δεινώ, causal, *for*. So Am., Koch, and others. The rendering, *and her two eyes appeared to him terrible*, is not approved by the best German editors.

201-203. μῖν depends on προσ-, ἔπεα on -ηῦδα (αὐδᾶω), *speaking* (φωνή-σας), *he addressed to her*, etc. — τίπτ' = τί ποτε: *why I pray?* — ἡ ἴνα... ἰδῇ (2d pers.): *is it that you may behold*, etc.

204, 205. ἐκ...ἐρέω: L. & S. ἐξερέω (A). — τό: *this, it*. — καὶ τελέεσθαι (fut.): *that it will come to pass also*. — ἧς ὑπεροπλήσῃ (an abstract noun in the plur.): *by his insolent acts*. — ἂν ὀλέσῃ (δλλυμι): cf. note on κέν... ἔλωμαι, v. 137, Note.

206. γλαυκῶπις: *fierce-eyed* (cf. δεινώ, v. 200). This has been perhaps the most common rendering; but Schliemann suggests that the epithet γλαυκῶπις was derived from the owl-faced images found in such abundance among the ruins of Hissarlik (now generally supposed to be the Ilium of Homer). Schliemann derives γλαυκῶπις fr. γλαυξ, γλαυκός, *an owl*, and ὤπη, *face*. Whether this opinion will prevail, so that we shall hereafter hear the rather unpoetic rendering *owl-faced* or *owl-eyed Athena*, it is perhaps premature to say. Cf. Sch., Troy, and especially Mycenæ, p. 19, Note A.

211. ἀλλ' ἡ τοι ἔπειν μὲν (= μὴν): (not by any violent act) *but at all events with words*, etc. — ὀνειδίσον: L. & S. ονειδίζω, II. 2. — ὥς ἔσται περ is rendered in two different ways: (1) *just as it shall come to pass*. Cr., Koch, Naeg.; (2) *just as (it, i. e. the language of reproach) shall come, i. e. as much as you please, as vehemently as you please*. F., Am., Duintz.

212. Cf. v. 204. — τετελεσμένον ἔσται: a fut. pf. in force; lit. *this will be (having been) accomplished also*.

213. καί: intens. w. τρίς τόσσα...δῶρα. — τοί, w. παρέσσειται, lit. *will be present with thee*. More freely rendered, *At some time you will receive: even thrice as many*, etc.

214. ἡμῖν: *to us*, i. e. Athena and Hera.

216, 217. εἰρύσσεσθαι (σσ, metri gratia): Lex. ἐρύω, *to draw to one's self*; hence, *to keep, observe, obey, the word of you both*. — κεχολωμένον (sc. ἐμέ, subj. of εἰρύσσειν): *even though very greatly enraged in heart*.

218. ὅς κε...ἐπιτείθεται (a cond. relat. sentence, equivalent to ἐάν τις, κτέ.; H. 757; G. § 233): *whoever obeys*, etc. — μάλα τε (Epic use of τέ): confirmative. — ἔλθον, impf. w. aor. sense; here used as gnomic aor. and translated as pres.; H. 707; G. § 205, 2; *him do they certainly hear*.

219. ἦ: Lex. ἦμι: *he spoke*. It forms a sentence by itself, and may thus be distinguished from ἦ intens — σχέθε (Lex. σχέθω, ἔχω): *he continued to*

hold, or *he checked*, i. e. he did not draw his sword any further from the scabbard. Cf. v. 194.

220—222. ὤσε, ὤθειω. — Οὐλυμπόνδε: cf. οὐρανόθεν, v. 195. οὐρανός, generic, *the heavens*; Οὐλυμπος, more limited in meaning, that part of the heavens where the gods dwelt. Cf. in v. 497, οὐρανὸν Οὐλυμπὸν τε. — βεβήκει (βαίνω): *was gone* (that very instant), — the plupf. denoting the suddenness of her departure. — δώματ' ἐς: *into the mansion of*, etc.; prep. after its noun; δώματα, plur. same principle as τόξα, v. 45; στέμματα, v. 14. The departure of Athena was as sudden as her first appearance. She had appeared to Achilles alone.

Vv. 223—303. — Renewal of the strife between Achilles and Agamemnon.

223. ἔξαυτις: *again, anew*. His conflict w. Agam. had been interrupted by the sudden appearance of Athena.

225—228. κυνὸς δώματ' ἔχων (same idea as κυνώπα, v. 159): put in this form to correspond with κραδίην ἐλάφω. — οὔτε ποτέ: join w. τέτληκας θυμῷ; *never have you dared either*, etc. — πόλεμον. Observe the prevailing meaning in Hom. See L. & S. Notice also that the ultima takes the place of a long syllable. The foot is -μον ᾄμα, a dactyl. Cf. v. 491. — ἀριστήσιν: ἀριστεύς. — τὸ δέ...εἶδεται: *for this seems*, etc. Difference between κήρ and κῆρ? εἶδεται, L. & S. Εἶδω, A, II. Cf. Lat. *videtur*.

230. δῶρ' ἀποιρεῖσθαι (Att. ἀφαιρεῖσθαι) ὅς τις: *to take away the gifts from (him), who*, etc. Notice the omission of ἄν w. ὅς τις...εἶπη; H. 757, 759; G. §§ 233, 223, Note 2.

231. δημοβόρος βασιλεύς is perhaps better viewed as an exclamation expressing disgust, rather than as a direct address; H. 541; G. § 157, Note.

232. ἦ γὰρ ἄν, κτέ.: condition omitted; H. 752; G. § 226, 2; *for* (otherwise, i. e. did you not rule over worthless men) *you would surely now, Atreides, for the last time*, etc.

233. ἐπὶ...ὁμῶμαι: L. & S. ἐπόμνυμι.

234—236. ναί...σκήπτρον: connect w. v. 240, *By this sceptre...surely at some time a longing for Achilles shall come upon*, etc. — τὸ μὲν (= μὴν) ...λέλοιπεν: *which shall never put forth*, etc. (and has never put them forth) *since*, etc. — περὶ...ἔλεψεν: L. & S. περιέπω. — χαλκός, as often, the material for the thing made (metonymy). We may render it *the knife*. This entire passage is imitated by Virgil, *Æn.* 12, 206 ff.

237—239. φύλλα...φλοιόν: partit. appos. w. ῥ; H. 500, b; G. § 137; the whole and the parts (σχῆμα καθ' ὅλον καὶ μέρος); *for this knife has peeled it round about* (has peeled off) *both leaves and bark* (so Cr.); Lex. περιέπω; or, as it is often read, *for round about it the knife has peeled off*

both leaves, etc. — **μὲν**, *it*, the sceptre (cf. ξ, v. 236); obj. of φορέουσι. — **οἱ τε** (Epic use of τέ). — **ἐρύαται**: Lex. ἐρύω; -αται; H. 355 D, e; G. § 122, 2; *the sons of the Achaeans...administering justice, who maintain the laws by the authority of Zeus*. — **ὃ δέ...ἔσσεται**: *and this shall be*, etc.

241-244. **ἀχνύμενος**: concessive; **πέρ**, intens. — **ἀμύξας**: ἀμύσσω. — **δ**: here used as causal conj. = ὅτι. For δ in the declarative sense of ὅτι, cf. v. 120. — **τέ**, Epic use: so that δ τε = ὅτι τε; *because you did not honor the bravest*, etc.

245-249. **ποτὶ** (Att. πρὸς) **δέ...γαίῃ**: *and on the ground he cast*, etc. — **πεπαρμένον** (πέλω) agrees w. σκῆπτρον. — **τοῖσι**, w. ἄν: cf. vv. 58, 68. — **τοῦ** (relat.)...**ῥέειν** (ῥέω) **αὐδῆ**: *from whose tongue also flowed speech*, etc. **καὶ** connects the thought of the entire verse w. ἦδυνεπς; cf. Cic. de Senec. 10, 31, *ex ejus lingua melle dulcior fluebat oratio*.

250-252. **τῷ**, w. ἐφθιαθ' (= ἐφθιατο, fr. φθίνω; ending -ατο, cf. ἐρύαται, v. 239): *and from before him had passed away already*, etc. — Notice the difference between **οἱ**; the former, relat., subj. of τράφεν (= ἐτράφισαν, fr. τρέφω) and ἐγένοντο; the latter, dat. w. ἅμα, *together with him*, lit. *were brought up and born*. Our idiom would invert the order, *were born and brought up*. "In a hysteron proteron, the more important thought usually precedes the other; the second appears as a less essential complement of the idea. Hence ἅμα τράφεν, as denoting a more intimate relation among men than ἐγένοντο, is placed first." F. "In the retrospect, the period of one's education appears nearer and more important than the time of one's birth, and, hence, is mentioned first." Naeg. — Notice the frequent use of μετά, w. the dat. in Hom.; st. Att. ἐν w. dat.

253, 254. **ὦ σφιν**: cf. v. 73. — **ὦ** (oxytone), an exclamation; ὦ (perispomenon), used before the vocative, in a direct address. L. & S. write in this phrase ὦ; but Cr., Am., Düntz., Dind., F., Koch, Seiler, etc., write ὦ w. πύποι. The exclamation here seems to denote chiefly the emotion of grief; *O, woe is me! truly, great sorrow*, etc.

255-258. **γηθήσαι** (optat.). Notice the accent. — **κεχαρόατο** (χαίρω): Epic 2 aor. mid. κεχαρόμην. — **πυθόατο** (πυθάνομαι): ending -ατο; cf. ἐφθιατο, v. 251; *would rejoice...if they should ascertain*, etc. — **σφῶν**, remote obj. w. πυθόατο: *respecting you two*. — **οἱ**: plur. relates to σφῶν, dual; cf. note on φάανθεν, v. 200. — **περὶ μὲν** and **περὶ δέ**, w. ἐστέ: *who are superior to the Danaï in counsel* (i. e. in giving counsel) *and are superior in fighting*. — **μάχεσθαι**: infin. as verbal noun, acc. of specif.; same const. as βουλήν.

260, 261. **καὶ ἀρεοσιν...ὑμῖν**: *even braver than you*; the dat. ὑμῖν by the attraction of ἀρεοσιν; = *ἡ ἐπεὶ ὑμεῖς ἐστέ*. — **καὶ οὐ ποτέ μ', κτέ.**: *and never did they*, etc.

262. **οὐ γάρ πω...ἴδον** (Att. εἶδον): *for not yet have I seen*, etc.; or, if

γάρ here is viewed as confirmative, *surely, not yet*, etc. Notice the aor. ἴδον rendered as pf. — οὐδέ ἴδωμαι: nearly like the fut. indic., but less positive; H. 720, e; G. § 255; *nor shall I see such men as*, etc.

263, 264. All these were leaders of the Lapithæ, a Thessalian tribe, famous in the mythical period.

265. Is thought to be an interpolation, and hence is included in brackets. It may be omitted in translating.

266–270. Notice the force of δὴ after superlatives. See Lex.; also the emphatic repetition of κάρτιστοι...κάρτιστοι...καρτίστοις. — μέν here intens. = μήν. — φησὶν: appos. w. καρτίστοις. — ἀπόλεσαν, Att. ἀπώλεσαν, fr. ἀπόλλυμι, trans. *destroyed (them)*. — ἀπίης: three meanings are proposed; see L. & S. The entire phrase, τηλόθεν ἐξ, κτέ., is often rendered, *from a far distant land* (the idea *from* being repeated in -θεν and ἐξ; ἀπίης, *distant*). G. Curtius (Grundzüge, 3 Aufl. S. 428) associates ἀπιος with the Sanscrit adj. apjas, *situated in water*. With this meaning of ἀπιος he compares the ancient name of the Peloponnesus, γῆ Ἀπία, and the later Slavic name *Morea*, from *more* = *mare*, *Waterland*. Adopting this suggestion, the clause may be rendered, *from far away from a sea-girt land, or from a land over the sea*. Schliemann (Mycenæ, p. 21) adopts the rendering *Apian*, from Apis, king of the Argolic land. Auten. prefers the first rendering. It is difficult to decide very positively between the three.

271, 272. κατ' ἐμ' αὐτόν (Hom. does not use the Att. forms ἐμavτοῦ, acc. ἐμavτον, σεavτοῦ, etc.); *by myself*. Thus it could be seen what service he as a single man rendered. So Am., Cr., F., Koch; but Doed., Düntz., and some others render it, *according to myself*, i. e. *according to (the best of) my ability*. Notice the emphatic position of ἐγώ; also in juxtaposition and contrast w. κέλνouiς. — ἄν, w. μαχέoiτο: *and with those (heroes), no one of those, who are now mortals upon the earth, would fight*.

273, 274. βουλέων: declens. H. 128 D, b; G. § 39; depends on ξύνειν (Att. συνέσαν, fr. συνήμι), *they heeded my counsels*. — ἄμεινον, sc. ἐστίν.

275. σύ: addressed to Agamemnon; τόνδε, remote obj.; κόρην, direct obj. of ἀποιρῶ (cf. vv. 182, 230), for ἀποιρῶεο, an ε elided, and the accent drawn back. — ἀγαθός περ ἑών: cf. v. 131, Note; *since you are very noble, or noble as you are*.

276. ἔα (impv. fr. ἔδω), sc. κόρην; ὥς (receives the accent of οἱ enclit., hence in the text ὡς), *but suffer (her to remain), as...first gave (her) for a prize to him*; γέρας, appos. w. the obj. (κόρην) of δόσαν.

277. -δη, ἔθ-, synizesis. The foot is -δη ἔθελ' ἐ-, a dactyl. — βασιλῆι: *the king, the commander-in-chief*.

278, 279. οὐ ποθ' ὁμοίης ἔμμορε (μείρομαι) τιμῆς: *never obtained (as his portion) like honor*, i. e. such as Agam. obtained. — φτε (Epic use of τε), *to whom*.

280, 281. καρπός (note the accent; positive degree): *strong, powerful*, esp. in battle; hence, *brave*. — γέλντο (L. & S. γελνομαι, II.), *bore*. — φέρτερος (note the accent; comparat.), *superior* (in rank and authority).

282–284. ἔγωγε: *emphat.* Nestor makes a personal appeal, *I myself* (the aged man, companion of ancient heroes) *beseech* (you); λίσσομαι, *pres.* — Ἀχιλλῆι: *indirect obj. w. μετέμην* (Att. μεθεῖναι, fr. μεθίημι). The dat. here may be viewed in two different ways, (a) *to lay aside* (more lit. *to let go*) *your anger as a favor to Achilles*. So Am., L. & S. (sub. μεθίημι); (b) *to lay aside your anger against Achil.* So Cr., Koch, Naeg. — πολέμοιο: *objective gen. w. ἔρκος*; *a great defence to all...against, etc.*

286–289. κατὰ μοῖραν: L. & S. μοῖρα, IV. — ὅδ' ἄνθρω: *this man*, — an expression indicating the ill-temper of Agam. — περὶ...ἔμμεναι (Att. περιεῖναι), κρατεῖν, ἀνάσσειν, σημαίνειν. The repetition of the idea in words so nearly synonymous further expresses Agamemnon's emotion; *to be above all others, to have power over all, to be king over all, to dictate to all*. — ἃ τιν'...ὄλω: *in which, here and there one, I think, will not obey (him)*; τινά, collective in idea, but referring particularly to Agam. himself. See L. & S. τίς, II. 1.

290, 291. εἰ...ἔθεσαν...προθέουσιν, κτί.: *but if the immortal gods have made him..., do they on this account permit him*, etc. προθέουσιν, for προτιθέω, only in this passage. So it is more comm. interpreted. See L. & S. προθέω (2d word). Yet several critical German scholars, adopting the explanation of Aristarchus, now understand προθέουσιν to be from πρό and θέω, *to run*; and understand it to mean, *ideo ei contumeliosa* (ὄνειδεα as adj. st. ὄνειδεα) *dictu procurrunt* (ut πρόμαχοι)? *on this account do reproaches* (ὄνειδεα μυθήσασθαι, lit. *things reproachful to speak*) *run forward to him* (as foremost warriors)? or, making μυθήσασθαι depend on προθέουσιν, *on this account do abusive words press forward to him for utterance*? Perhaps the sense of no verse in the Iliad is more disputed.

292–294. ὑποβλήδην (adv.): may be rendered, *interrupting, breaking in*. — ἦ γάρ: *elliptical*. See I. & S. γάρ, I. 2. Cf. v. 123, πῶς γάρ. *Surely I should be called...if I shall*, etc. Notice the mixed form of cond. sent. H. 750; G. § 227. — πᾶν ἔργον: *acc. of specif.*

295, 296. Cf. v. 265, Note. Verse 296 is bracketed by most editors. Omitting it in rendering, we must supply w. μὴ γὰρ ἐμοίγε, ἐπιτέλλεο; *for do not enjoin these things on me at least*.

297–299. ἐν...βάλλω (Lex. ἐμβάλλω), w. dat., which denotes rest in a place: *lay it up in your mind* (and let it remain there). — οὔτε σοι οὔτε τῷ (fr. τίς) ἄλλῳ: w. μαχίσσομαι. — ἐπεὶ μ'...δόντες: *since you who gave (her) took (her) away from me*. He speaks of the event as already past, and in using the plur. makes the other Greeks responsible as well as Agam.

300, 301. τῶν ἄλλων (repeated and emphasized in τῶν, v. 301) limits τῷ:

but of the other things, which, etc., of these, you may take and bear away nothing, etc. — *θοῇ*, adj. w. *νῆι*: οὐκ ἂν τι φέροις; conclusion; *ἀέκοντος* ἐμεῖο, condit., *if I am unwilling, or while I am unwilling*; H. 751; G. § 226.

302, 303. *εἰ δ' ἄγε μὴν*: *but if (you wish), come on!* or as F. here renders, *but if (you doubt it), come on!* μὴν emphasizes the expression; *πείρῃσαι*, impv. mid. (infin. act. *πειρήσαι*; optat. act. *πειρήσαι*). — *γνώσῃ* (*γιγνώσκω*): Att. *γνώσι*, cf. *δώσω*, v. 137. — *καὶ οὖδε*: *these also*, i. e. the bystanders. — *δοῦρ*: Lex. *δόρυ*.

Vv. 304–356. — The assembly broken up. The camp purified. Chryseïs restored to her father, and Briseïs taken from Achilles.

305–307. *ἀνστήτην* (Att. *ἀνεστήτην*, fr. *ἀνίστημι*): *stood up, rose up*, i. e. from their seats. In v. 246 it is said, Achilles sat down. In v. 247 we must understand that Agam. was seated; and that the speeches, vv. 285 ff., were delivered while they were seated. So F. and Am. — *λύσαν* (Att. *ἔλυσαν* (λύω): *broke up*. Notice the change in the number of the two verbs in v. 305. — *ἦμε*: cf. v. 47. — *Μενoitιάδῃ*: *Menatīādes*, or son of *Menatius*, i. e. Patroclus, the most confidential friend of Achilles. To the Greeks, who were so familiar with their legends, it was sufficient for the poet to mention simply the patronymic. — *οἷς*: possess. pron. An Attic writer would use the article *τοῖς*.

308–311. *προέφυσεν*: *προεφύω*. — *ἐς...ἐς...ἀνά*, sc. *νῆα*: *he selected for (it)*, etc. — *βῆσε* (1st aor. trans.): *he caused to go, he drove*, etc. — *εἰσεν* (L. & S. sub *ἵζω*, I.) *ἄγων*: *and upon (it) he conducted* (lit. *leading he placed*), etc. — *ἐν...ἔβη*: *and in (it) went*, etc., or, as Am. and Koch understand *ἐν*, *and among (them) went*, etc.

312, 313. *οἱ μὲν* (correl. w. *οἱ δέ*, v. 314): *these*, i. e. Odysseus and his men. — *ἐπέπλεον*: *ἐπιπλέω*. — With the purification here described Faesi compares I Samuel vii. 6: “And they (the children of Israel) gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, ‘We have sinned against the Lord.’”

314. *οἱ δέ*: *but the others*, i. e. those who were left after Odysseus and his companions had gone.

317. *ἐλίσσομένην περὶ κάπνῳ*: *curling (or rolling) around the smoke*. Derby, *wreathed in smoke*.

318–321. *τὰ πόνοντο*: *toiled at these labors*. — *κατά*: *throughout*. — *τήν*, relat.: *which*. — *τῷ οἱ ἔσαν κήρυκε*: *who were his heralds*, etc. (lit. *which two were to him heralds*, etc.).

322–325. *ἔρχεσθον*: impv. — *κλισίην*: const. H. 551; G. § 162. *Go to the tent*, etc. — *ἀγέμεν* (Att. *ἄγω*): infin. as impv. Cf. v. 20 *λύσαι* —

εἰ δέ κε μὴ δώσωιν (Att. δῶ; H. 400 D, i; 361 D; G. § 128, 2. "In Homer," etc.), ἐγὼ δέ (cf. v. 131, Note); *and if he will not give (her) up, then I, etc.* — κέν...ἔλαμαι: cf. v. 137, Note. — καί, before ῥίγιον, intens.: *even*.

326-328. προῖα: πρό, ἴημι. — κρατερὸν...ἔτελλον: *he enjoined (upon them) a stern command*. The expression here refers to what precedes; in v. 25, to what follows. — τὰ δέ: *and these two*, i. e. the two heralds. — ἐπὶ...ἰκέσθην: ἰκέσθην often takes the acc. without a prep. (cf. vv. 240, 362); but here w. ἐπὶ.

329-332. τόν: *this one, him*, i. e. Achilles. — ταρβήσαντε: *fearing, confused, embarrassed*; the aor. denoting the effect at the first sight of Achilles; αἰδομένω (αἰδομαι, poet. for αἰδέομαι), *reverencing*; the pres. denoting a continued feeling as they stood before him. — οὐδέ τί μιν...ἔρόντο (Lex. ἔρομαι): *nor did they speak to him at all nor interrogate (him)*.

333, 334. ὁ ἔγνω...φρεσί: *he knew in his mind*. What did he know? Their embarrassment, expressed above in ταρβήσαντε? So F., Koch, Naeg. The object of their coming? So Am., Hentze, Düntz. The latter seems to me more natural. With the elliptical use of ἔγνω here, cf. γνώωσι, v. 302. — χαίρετε: the usual courteous salutation: *Hail! heralds!* Achilles, who had just been so angry and defiant towards Agam., now appears kind and courteous towards the heralds.

335, 336. ἄσσον ἔτε: lit. *come nearer*. The Germans often say, *treten Sie näher (come nearer)*, where we should say, *walk in*. — οὐ τί μοι (ethical dat.) ὅμμες (Att. ὑμεῖς, sc. ἐστέ) ἐπαίτιοι (a strengthened form of αἰτιοί): *not at all are you blameworthy in my view*; or, more freely rendered, *you have not offended me*. — δ = Att. δς, *who*. — σφῶ: *you two*. For the Homeric forms of the pronouns (ὅμμες, v. 335, σφῶ, v. 336, σφῶν, enclit., v. 338), the learner will need to refer often to the grammar. H. 333 D; G. § 79, Note 2. The forms, νῶϊ, νῶϊν, σφῶϊ, σφῶϊν, and σφῶν, are written without the diæresis in all the recent German editions of Homer. Also in the Homeric Lexicons of Autenrieth, Ebeling, and Seiler. Accordingly they appear thus in this work.

338, 339. τὰ δ' αὐτὰ, κτέ.: *and let these two themselves be, etc.* — μάρτυροι: *witnesses*, i. e. of the entire transaction, particularly of the injustice done to Achilles. — πρὸς, w. gen.: *a solemn appeal; in the presence of, before*.

340, 341. ἀπηγός: *emphat. posit.; and before this king, unfeeling one*. — εἰ ποτε δ' αὖτε: *if ever again, etc.*; to be connected w. the preceding. For this use of δ', cf. v. 131, Note. Several editors (Am., Düntz., Koch) write here δὴ αὖτε (synzesis). Notice here εἰ w. the subjunc. γένηται; H. 747, b; G. § 223, Note 2. — ἀμύναι, w. χρεῖω: *a need of me to avert*.

342-344. *θῆναι*: L. & S. *θύω* (B). — *πρόσω καὶ ὀπίσω*. German scholars are now pretty generally agreed in translating this, *forward and backward*, or, *the future (πρόσω) and the past (ὀπίσω)*; contrary to L. & S. sub *ὀπίσω*, II. The expression was often used to denote a man of forecast; a far-sighted, thoughtful man. — *ὅπως...μαχέονται*. The general rule (H. 739; G. § 216, 1) would require here the subjunc., as *οἷε*, the verb of the principal clause, is pres. in meaning. A very rare const. Goodwin, Moods and Tenses, § 44, Note 2. The ending *-ουτο*, st. *οἶατο*, is said to occur only here in Hom. — *οἱ...Ἀχαιοί*: lit. *these by the ships, Achæans*. (Notice particularly this form of expression, since it occurs often in Hom. H. 500, d; G. § 140, Note 2; cf. v. 348, *ἡ...γυνή*); Eng. idiom, *that the Achæans by the ships might fight in safety*.

345-348. *φῶφ*: notice the frequent and peculiar use of *φίλος* (L. & S. 2 b) in Hom. — *ἐπειθεῖθ'*: *ἐπειθομαι*. — *δῶκε δ' ἄγαν*: *and gave (her to them) to lead (away)*. Infin. denoting purpose; H. 765; G. § 265. Often thus used in Greek; very seldom in Latin. — *ἔτην*: H. 405 D; G. § 129, II., Note. — *γυνί*: defin. appos. w. *ἡ*; lit. *but she, the woman*, etc. It is easier and sufficiently accurate to say, *but the woman reluctantly went*, etc. Cf. note on *οἱ...Ἀχαιοί*, v. 344. *ἀέκουσα* indicates that the maiden had formed an attachment to Achilles.

349-351. *ἐτάρων*, w. *νῶσφι λιασθεῖς* (*λιάζομαι*): *θῖν' ἐφ'*, w. *ἔξετο*; *weeping, immediately withdrawing apart from his companions, sat down on the beach of*, etc. *ἐπὶ* after the case which it governs written *ἐπι* (anastrophe); H. 102 D, b; G. § 23, 2. Yet this rule is not usually followed when the prep. suffers elision. Hence we have here *ἐφ'* (not *ἐπ'*). So Koch, Cr., Naeg., F. Yet Am., Düntz., Dind., write here *ἐφ'*. — *ἄλως πολὺς*: *of the gray sea*; spoken of the sea where it breaks on the shore; *πύτων*, *the open sea, the deep*. — *πολλά*, adv. w. *ἠρήσατο*: *much, earnestly*.

352-356. For the entire story of the marriage of Thetis, daughter of the sea-god Nereus, to Peleus, father of Achilles, see Classical Dictionary under these several names, Thetis, etc. — *ἔτεκες γέ* (*τίκτω*): *γέ* seems to emphasize *ἔτεκες*; *since you even bore me, being very short-lived*, i. e. even at my birth this was determined. Notice also the intens. force of *πέρ* after *μυν-θάδιον*, and after *τιμήν*. — *ὀφείλλεν*: L. & S. *ὀφείλω*, II. — *οἶδε...τιτθόν*: *not even a little*. Zeus had failed to fulfil his promise, as Achilles viewed the case, in permitting Agamemnon to treat him with dishonor. — *αὐτὸς ἀπούρας* (L. & S. *ἀπαυράω*): *having himself*, etc., repeats and strengthens the idea of *ἑλῶν*, thus expressing more fully the emotion of Achilles.

Vv. 357-430. — Interview between Achilles and his mother.

358-360. *ἡμένη* (*ἡμαι*): *while sitting*, or, *as she sat*. — *παρὰ...γέροντι* (appos. w. *πατρὶ*): may be rendered, *by her aged father*. His name was

Nereus ; was chief of the sea-gods ; dwelt in the Ægean sea between Samothrace and Imbrus. With him Thetis had lived since the beginning of the Trojan war, to be near her son. — ἀνδρῶν ἀναδύομαι. — παρὸνθ' αὐτοῖο... δακ- : before him (i. e. Achilles) as he wept.

361, 362. χαρὶ τέ μιν κατέρψεεν (καταπέψω) : caressed him with her hand. — The last half of v. 361 is a somewhat frequent expression in Hom. L. & S. render it (sub ἐξονομάζω) not very accurately, *spoke the word and uttered it aloud*. Am., *spoke out and said (sprach aus und sagte)*. Voss, *sprach also beginnend*. It is often rendered more literally, *spoke a word and called him by name (mit Namen nannte)*. F.) It is regularly followed by the name of the person addressed, or by some familiar substitute for that name, as here. — φρένας : partit. appos. w. σέ ; H. 500, b ; G. § 137 ; lit. *why has sorrow come on you, your mind?* more freely rendered ; *on your mind?* (Cf. v. 237, Note. Called the σχῆμα καθ' ὅλον καὶ μέρος) ; φρένας, in const. and idea, is closely allied to the acc. of specif., and some may prefer to view it thus.

363-365. νόφ : cf. v. 132. — εἶδομεν (Att. εἰδῶμεν, fr. οἶδα) ; subjunc. w. short mode-sign ; *that we both may know*. — ταῦτα...πάντα : obj. of ἀγορεύω ; ἰδυίη (Att. εἰδυίη, fr. οἶδα) agrees w. τοί ; may be viewed as without obj., like οἶσθα, and εἶδομεν, and γινώσκει (v. 302), or as taking the same obj. w. ἀγορεύω ; *why do I rehearse all these things to you knowing (them)?* Still he proceeds with the story, thus unburdening his heart to his sympathizing mother. It is well to consider in this whole description — both the interview with his mother and that with the heralds — whether the verse of Horace,

Impiger, iracundus, inexorabilis, acer,
(De Arte Poetica, v. 121)

presents a full and truthful picture, according to the Homeric conception.

366-369. ἐς Θήβην : to Thebe, mentioned again, VI. 397, as the home of Andromache, wife of Hector ; not to be confounded with the Thebes (usu. in plur. Θῆβαι) in Boeotia and that in Egypt. — διεπράθομεν, διαπέρθω. — τὰ : these things (the spoils from Thebe, expressed above in πάντα), obj. of δάσασσarro, L. & S. ΔΑΙ'Ω (B). — ἐκ...ὄλον : ἐξαίρῶ. — Ἀτρεΐδῃ : dat. of interest, for Atreides, i. e. Agamemnon.

371-379. Cf. vv. 12-16 ; 22-25.

381-385. ἐπεί...ῆεν : since he (ὁ γέρον) was very dear to him (Apollo). — ἦκε (ἦμι), βῆλος, obj. — οἱ δέ νῦ λαοί : lit. and now they, the people ; Eng. idiom, and now the people ; cf. note on οἱ...Ἀχαιοί, v. 344. So also, τὰ δ' ἐπ'όχετο κῆλα ; lit. and these, the shafts ; Eng. idiom, and the shafts, etc. — ἐπ'όχετο : ἐποίχομαι. — ἐκάτοιο (Lex. ἑκατος) : of the Archer-god (Derby).

386-388. θεόν, obj. of ἰλάσκεσθαι. — ἀναστάς, sc. Ἀτρεΐων. — ἦπεί-

λησεν: ἀπειλέω. The spondaic movement of v. 388 is well adapted to call attention to the thought. — *δ*, masc. Att. *δς*: τετελεσμένος ἐστίν, a longer and more emphatic expression than τετέλεσται; *which in fact has been carried into execution.*

389–392. *τήν*: *this one, her*, i. e. Chryseïs; *emphat. posit.* — *ἀνακτι*: *for the king*, i. e. Apollo; cf. v. 36. — *τήν δὲ...κούρην Βρι-* (cf. note on *οἱ δὲ...λαοί*, v. 382); *obj. of ἀγοντες*; *conducting (away) the maiden (daughter) of Briseïs.*

393–395. *περίσχο*: L. & S. *περιέχω*, III. — *ἔηος*: the reading of all the recent editt.; yet L. & S., sub *ἔθς*, write *ἔηος* (smooth breathing). Auten. & Seiler write *ἑός*, gen. *ἔηος* (w. breathing changed); *defend your brave son, or your noble son.* — *λίσαι*: *impv. fr. λίσσομαι.* — *εἰ ποτε δὴ τι*: cf. vv. 39, 40. — *ᾠήσας*: *ὀνίνημι.* — *ἢ ἔπει (ἔπος)...ἢ καὶ ἔργῳ*: *either by word, or even by deed, by actual service.*

396–400. *πολλάκι γάρ σο* (Att. *σοῦ*)...*ἄκουσα, κτέ.*: *For often I have heard you boasting in the palace of my father*, i. e. of Peleus. It appears that, according to the Homeric idea, Thetis remained with Peleus after her marriage to him until the breaking out of the Trojan War; but then left him to be nearer her son. Cf. v. 358. — *ὅτ'...οἷη...ἀμύναι*: *when you affirmed that you alone among...averted*, etc. Const. of *οἷη*; H. 774, 775 (fine print); G. § 136, Note 2. — *Ὀλύμπιοι*: *subst. here: when others, Olympian divinities, both Hera, etc.* Thetis was not herself an Olympian divinity; hence, we cannot say, *when other Olympian divinities.*

401, 402. *τόν*, *obj. of ὑπελύσας (ὑπολύω)*: L. & S. render, *thou didst set him free from bonds by stealth.* Seiler also, *du befreitest ihn heimlich.* Koch says this is certainly wrong; that no idea, *by stealth, secretly*, is admissible here, but simply, *you loosed him from under*, etc. Am., Hentze, Naeg., Autenrieth, agree w. the rendering of Koch; and rightly, as appears to me. The poet here speaks as though Zeus had actually been bound, although above he speaks of it only as a wish of the Olympian divinities. — *ὄχ' (ὄκα)...καλέσασα*, *having quickly called*, etc., agrees w. *σύ.*

403–405. *ὃν* relates to *ἐκατόγχερον* (used as *subst.*), and is the *obj. of καλέουσι*: *whom the gods call Briarēos* (the strong and heavy one), *but all men* (call) *Ægeon* (the stormy, the tempestuous). Other passages in Homer allude to a language of the gods, as distinct from that of men. Precisely what Hom. meant by this is a matter of doubt; perhaps he may mean names that were ancient and no longer in use in the language of the common people. The origin of the conception of the hundred-handed giant is also doubtful. It may possibly be a personification of the storm. — *ὃ γὰρ...ἀμείνων*: *the reason for summoning the hundred-handed; for he in turn (is) superior in strength to his father* (Poseidon). As Poseidon, at least with Hera and Athena (cf. v. 400), was stronger than Zeus, so Briarēos, *in*

turn (αἶτε), was stronger than Poseidon. — *ὅς βα...γαίων*: *This one accordingly sat down...exulting in his honor*. For *ὅς* as demonst. see L. & S. *ὅς*, A.

406. *τόν*: *this one, him*, i. e. Briarēos. — *καί*, as in v. 249, adds the statement of the effect, or the result, to the statement of the quality, or the character. It may be rendered *also*, or omitted in translating. — *ὑπέδδεισαν*. The rendering of L. & S. (*ὑποδεδω*), *to fear slightly*, or *to fear secretly*, seems entirely inappropriate here. *ὑπο-* denotes rather "subjection, subordination" (cf. L. & S. *ὑπό*, F. In Compos. I. 3), and may be rendered simply, *this one the blessed gods even feared, and they did not bind* (Zeus). So Ebeling, Seiler, Am., Koch, Düntz., Auten., Naeg., et al.

407. *τῶν...μνήσασα* (*μυμήσκω*): *Now, reminding him of these things*, etc. — *λαβὲ γούνων* (*γόνυ*): Const. H. 574, b; G. § 171; *take (him) by the knees*. D., "*Clasp his knees*." B., "*Embrace his knees*."

408, 409. *ἐθλῆσιν*: cf. *δώσω*, v. 324, Note. — *ἐπὶ...ἀρήξει*: *ἐπαρήγω*. — *τοὺς...Ἀχαιοὺς*: cf. *οἱ...Ἀχαιοί*, v. 344, Note; *οἱ...λαοί*, v. 382. — *θῆσαι*: L. & S. *εἰλω*; *to force the Achæans back to their ships and to the sea*; or *to hem in the Achæans by*, etc.; *πρόμνας*, strictly, *the sterns of the ships* (which were drawn up with the sterns towards the land).

410-412. *κτανομένων*. Note the force of the pres. particip., *being continually slain*. — *ἐπαύρονται*: I. & S. *ἐπαυρέω*, II. — Repeat *ὅνα* before *γνώ...ῃν ἄτην*, *ὅ τ'*, *κτέ.*: *and that...may know his mischievous folly, in that he*, etc. Cf. v. 244, Note. The older edit. read *ὅτ*; but Am. and F. *ὅ τ'* (*ὅ* = *ὅτι*, *τέ* Epic use).

413, 414. *κατὰ...χέουσα*: *καταχέω*. — *δάκρυ*: collective; *pouring down tears*; *κατά*, sc. *παρειῶν*, *down (her cheeks)*. — *αἰνὰ* (adv.) *τεκούσα* (*τίκτω*), *having borne you to a terrible fate*.

415, 416. *αἰθ' ὄφελος* (*ὀφείλω*) *..ῆσθαι* (*ῆμαι*). Force of this form of wish? H. 721, b; G. § 251, 2, Note 1, *O that you were sitting*, etc. Cf. Anab. 2, 1, 4. *ὄφελε Κῦρος ζῆν*, *O that Cyrus were living!* — *ἐπεὶ, κτέ.* The idea is expressed first positively, then negatively, — a frequent idiom. *αἶσα*, *period of life determined by fate, destined life*; *μίνυθα*, *δὴν*, advs. in the pred., lit. *extending over a short period, extending over a long period*; may be rendered as adjs., *since now your destined life is very brief; certainly not very long*.

417, 418. *ἔπλεο* (syncopated, for *ἐπέλεο*, fr. *πέλω*, or *πέλομαι*); often rendered as pres. L. & S. *πέλω*, II.; more exactly, *you became (and are still)*. F. Taken w. *νῦν δ' ἅμα τ'*, *but now* (as the case actually stands) *you became* (from the moment of your disgrace) *at once short-lived and miserable above all men*. So Am. — *τῶ...τέκον*: *wherefore, I bore you to*, etc.

419, 420. *τοῦτο...ἔπος*: *but, indeed, to speak this word* (which Achilles

had above suggested vv. 407 ff.); ἐρέουσα, f. of φημί. Distinguish carefully fr. pres. ἐρέω = εἰρομαι, *to inquire*. — αἱ κε πύθεται, sc. Ζεὺς; cf. v. 207.

421, 422. ἀλλὰ σὺ μὲν νῦν: correl. w. καὶ τότε ἔπειτά τοι, v. 426; *but do you for the present...and then after that I*, etc. — παρήμηνος: παρά, ἡμαι. — μήνι' (= μῆνιε). Note the force of the pres. impv., *continue your anger*. — πάνπαν (πάν, πᾶν): emphat. posit.

423, 424. Ζεὺς γὰρ...ἔβη, κτέ. This indicates that Homer had heard something about the advanced civilization of the Æthiopians. — ἐς Ὀκεανόν: *to Oceanus*; according to the early geographical ideas of the Greeks, the stream flowing around the extreme edge of the earth, on the southernmost part of which the Æthiopians dwelt. — μετά, w. acc.: *into the midst of, among*. — Αἰθιοπίας: deriv.? See Lex. — χθιὺς (adj. where we should use an adv.; H. 488, R. c; G. § 138, Note 7)...δαῖτα: *went yesterday...to attend a feast*.

425-427. δωδεκάτῃ, sc. ἡμέρᾳ. — εἰσίσταται: *he* (i. e. Zeus) *will come*. Notice the use of this fut. in Hom. Scarcely used in classic Attic prose. Instead of it, εἰμι, or ἤξω, or ἀφίξομαι. — The long absence of Zeus from Olympus afforded time for the Greeks to feel the absence of Achilles from the army. — Διὸς ποτὶ χαλκοβατές δῶ: *to the house of Zeus with copper threshold*. In Book IV. v. 2, Homer speaks of the *golden floor* (χρυσέῃ ἐν δαπέδῳ), where the gods were seated. Homer had probably seen in the palaces of princes something similar to what he here describes. The researches of Schliemann in the Troad and in Mycenæ show the surprising wealth of somebody, whether of Priam or of somebody else, in the precious metals. — χαλκοβατές, not "with floor of brass," as L. & S. render it. Brass, a composition of copper and zinc, is thought not to have been known at that time. The metal in common use was copper, nearly pure, or with a slight admixture of tin, and so may be rendered either *copper* or *bronze*. Cf. Schliemann. — μὲν, subj. of πείσεσθαι: *that he will yield*. Cf. v. 289.

428-430. ἀπεβήσето: H. 349 D; G. Appendix, βαλω [a. m. Ep.]. — τόν: Achilles. — αὐτοῦ: adv. — ἐνζώνιοιο γυναικός: const.? H. 577, a; G. § 173; *angry on account of*, etc. — τήν βα βίη ἀέκοντος ἀπηύρων (Lex. ἀπαυράω); usually rendered, *whom they took away against his will* (more lit. *in spite of (him) unwilling*); the gen. w. βίῃ. Some, however, understand ἀέκοντος as gen. abs.; others still take it w. ἀπηύρων.

Vv. 430-487. — Chryseïs conducted home.

432-435. οἱ δέ, i. e. Odysseus and his men. — λιμένος, w. ἐντός. — στελλαντο: L. & S. στέλλω, IV. — ἐν. Notice the frequent use in Hom. of this prep. w. a verb of motion. — ὑφέντες (ὀφίημι): takes the same obj. as πέλασαν; *lowering* (it). — τήν: *this, it*, i. e. νῆα. — προέρεσαν (πρό, ἐρέσσω); aor. w. σ doubled metri gratia.

436-439. ἐκ in each v. is to be taken w. the following verb. — κατὰ... ἔθησαν: L. & S. καταδέω (A). — βῆσαν: 1 aor. trans. Cf. βῆσε, v. 310. — The entire passage presents an illustration of the manner of Homer in describing with special minuteness transactions which were of great importance. The arrest of the plague in the army was supposed to depend on the success of this mission of Odysseus. Note the fact that the offering to Apollo leaves the ship before the maiden. Again, note the succession of spondees in v. 439, — picturing, as is thought, the cautious step of Chryseis, and indicating still further the importance of the transaction.

440-444. τὴν, w. ἄγων and τίθει, conducting this one placed (her) in the arms of, etc. — μέν = μὴν. — πατρὶ: dat. of interest. — σοί: const.? cf. πατρὶ. — ἀγίμεν: infin. denoting purpose w. προέπεμψεν; sent me forward to conduct, etc. For the force of πρό, cf. πρό... ἤκε, v. 195. — ἱασόμεσθα (ἱάσκομαι) may be taken as fut. indic. or as aor. subjunc.; yet the aor. subjunc. after δφρα is more common. The short mode-sign in the subjunc. and the ending -μεσθα have occurred before.

446-449. ἐν χερσὶ τίθει: expressed more fully above, vv. 440, 441, τὴν ... πατρὶ φίλῳ ἐν χερσὶ τίθει. — τοὶ δέ: but they, i. e. Odysseus and his men. — ἵστησαν: 1st aor., set, placed, arranged. — χερνίψαντο: χερνίπτομαι. — οἰλοχύτας ἀνέλοντο (ἀναίρω): they took up, i. e. out of a basket (κάνεον, cf. Odys. IV. 761) which stood on the ground. They all thus participated in the sacred ceremony. After the prayer, these bruised barleycorns were thrown forward on the victims (προβάλλοντο, v. 458). The whole description is interesting, as being the earliest account in Grecian literature of a sacrifice.

450-452. τοῖσιν: for them. — ἀνασχόν (ἀνέχω): raising. Notice in v. 36 that the dat. Ἀπόλλωνι (w. πολλὰ... ἤρατο) means, prayed much (or earnestly) to Apollo, not for, etc., as τοῖσιν. Notice also that Chryses uses the same form in asking that the plague be stayed, as above, vv. 37, 38, in praying for revenge.

454-456. τήμεσας: indic. The particip. would be τιμήσας. — ὤψαο: ἵπτομαι. — ἐπικρήνηνον: cf. v. 41. — ἤδη... ἄμυνον (impv. fr. ἀμύνω): at once now avert, etc. Cf. v. 97.

457-459. Cf. v. 43. — οἰλοχύτας προβάλλοντο: cf. v. 449, Note. — αἰέρυσαν: L. & S. αἰερώ. — ἔσφαξαν, σφάζω. — The object of the verbs in v. 459 is readily supplied, they first drew back (the heads of the victims), etc. They drew the heads back, or upward, because the sacrifice was to be made to an Olympian divinity, the usual custom. The head of a victim, which was offered to a god of the underworld, would be drawn downward. (Voss, Cr.)

460, 461. μηροὺς ἐξέταμον (ἐκ, τέμνω): they cut out the thighs. This is usually understood as meaning, they cut out from the thighs the pieces to

be offered in sacrifice (*μηρία* or *μήρα*). Cf. v. 41. — *κατά τε...ἐκάλυψαν* (*κατακαλύπτω*), sc. *μηρούς*: *enveloped* (them). — *δίπτυχα ποιήσαντες*, sc. *κρίσαν*: *having made* it (the fat caul) *double*; *δίπτυχα*, L. & S. *δίπτυχος*. — *ἐπ' αὐτόν*: *upon* them, i. e. on the thighs, or the pieces of the thighs.

462, 463. *καίε...*, *ἐπὶ...λείβε*. The obj. is readily supplied; *burnt* (them) ...*poured upon* (them), i. e. upon the burnt sacrifices when nearly consumed).

— *παρ' αὐτόν*: *by his side*, by the side of the aged man, the priest Chryses.

464–466. *κατὰ...ἐκάη*: *κατακαίω*. — *ἐπάσαντο*: *πατέομαι*. — *τάλλα*, obj. of *μιστυλλον*, and understood with *ἔπειραν*. — *ἀμφ' ὀβ-ἔπειραν*: *pierced them with spits* (so that the spits appeared on both sides, *ἀμφί*). So Am., Doed., Koch, Naeg. Or, taking *ἀμφί* as a prep. w. *ὀβ-*, *they pierced them* (the other parts) *so that they were around the spits*. So Auten., Seil., L. & S. — *ἐρύσαντό τε πάντα*: *and drew them all off*; i. e. from the spits.

467–470. *τετύκοντο*: L. & S. *τεύχω*. — *τι*: adv. acc. — *δαιτὸς ἐίστης*, w. *ἐδεύετο* (fr. *δέω*, for *δέω*, *to miss*, *to want*); *nor did the appetite feel any want of an equal feast*, i. e. of a feast in which all had an equal share. — *αὐτὰρ...ἔξ...ἔντο* (*ἐξίτημι*): *but when they had satisfied* (lit. *sent out or forth*) *the desire of*, etc. — *ἐπιστέφαντο*: L. & S. *ἐπιστέφω*.

471–473. *νόμησαν...πᾶσιν*: *and they* (*κούροι*) *distributed it* (*ποτὼν*) *to all*. — *ἐπαρξάμενοι δεπάεσσιν*: Cf. L. & S. *ἐπαρχω*, II.; *having made a beginning with the cups* (which had already been filled); “*having performed the dedicatory rites with the cups*” (Auten.), i. e. having poured out a libation with the cups the first time they were filled. So this much-disputed clause is now usually interpreted. For a full account of a Symposium, see Dic. Antiqq. — *πανημέριοι*: *all day long*, i. e. all the remainder of the day; adj. where we use an adverbial expression. Cf. note on *χθιζὺς*, v. 424. — *κούροι*: appos. w. *οἱ δέ*. Cf. note on *γυνή*, v. 348; *Ἀχαιοί*, v. 344. — *ὁ δὲ...ἀκούων*. The thoughtful reader will not fail to notice the low conception of a divinity which this whole passage presents.

475–480. *κνέφας*: subj. of *ἐπὶ...ἦλθεν*; *when darkness came on*. — *τοῖσιν* (v. 479): w. *ἴει* (*ἵημι*), *sent to them*, etc. — *στήσαντο*. Note the trans. meaning of the 1st aor. mid. of *ἵστημι*; *they set up* (for themselves). — *ἀνὰ...πέτασσαν*: *ἀναπετάννυμι*.

481–483. *ἐν...πῆρσεν*: *ἐμπρήθω*. — *μέσον*, pred. adj. w. *ἱστῖον* = Att. *μέσον τὸ ἱστῖον*: *filled the sail in the midst*, or *filled the midst of the sail*. — *ἀμφί*, w. *στεῖρη*; *κύμα πορφύρεον*, subj. of *ἵαχε*; *μεγάλα*, adv. — *νηός* may be viewed as gen. abs., or as limiting *στεῖρη*. — *ἡ δ' ἔθεεν* (*θέω*); properly spoken of a thing having life (metaphor); *and she ran along*, etc.

484–487. *ἔκοντο*, here used w. a prep.; often takes the acc. without a prep.; *but when they arrived at*, etc. Observe that as *ἀνὰ* is used of embarking on the sea (v. 478), so *κατά* is spoken of coming to land. The army was encamped close by the ships, which were drawn up on the land.

— *νῆα*: *emphat. posit.*; *obj.* of *ἔρυσσαν*. — *ἑποῦ ἐπὶ ψαμάθοις* is added to *ἐπ' ἠπείρω* to define it more exactly, at the same time making the description more picturesque; *upon the land, high upon the sand*. — *ὑπὸ δέ*: *and under (it, the ship)*. The props would naturally be placed under the sides of the ship. — *αὐτοὶ δέ*: *correl. w. νῆα μὲν*; *while they themselves*, etc. — *ἑσκίδναντο*: L. & S. *σκίδναμαι* and *σκεδάννυμι*.

Vv. 488 — 530. — How Thetis obtains her request from Zeus.

488 — 492. *ὁ...υἱός, ... Ἀχιλλεύς*: cf. *ἡ...γυνή*, v. 348, N. — *Πηλῆος*: synzesis. The foot is *-λέος υἱ-*, a spondee. Yet Am. and Koch, following Bekker, read *Πηλῆος*, with the foot *-λῆος υἱ-*, a dactyl. In *υἱός*, as in *οἶος*, the diphthong before a vowel in the same word must with the reading *-λῆος υἱ-* be taken as short. — *οὐτε ποτ'*. Note the asyndeton; this sentence introducing a fuller statement of *μήνι*. — *παλίσκετο* (*πῶλέω*), *φθινύθεσκε* (*φθινύθω*, *φθίω*), *ποθέσκε* (*ποθέω*), all with the iterative ending. — *Πόλεμον*: cf. 226, Note. The foot is *μον, ἀλ-*, a spondee.

493 — 497. *ἐκ τοῦο δωδεκάτῃ... ἡώς*: *the twelfth morning from that (time)*, i. e. from the time of the interview with Thetis. Cf. v. 425. — *ἴσαν*: *εἶμι*; H. 405 D; G. § 129, II., Note. — *ἦρχε* (*ἀρχω*): *went first, took the lead*. — *λήθετο*: L. & S.: *λανθάνω*, C. — *ἐφετμένων* (*ἐφετμή*): ending, H. 128 D, b; G. § 39. — *παιδὸς ἐοῦ* (L. & S. *έός*) = Att. *τοῦ παιδός*: *did not forget the injunctions of her son*. — *ἀνεδύσσετο* (cf. note on *ἀπεβήσσετο*, v. 428) *κύμα* (*obj.* H. 544, a; G. § 158, Note 2), *rose up from a wave*, etc. — *ἡερίῃ* (*ἡέριος*): cf. note on *χθιζῶς*, v. 424. — *μέγαν... Ὀλύμπον τε*, *the vast heaven and Olympus*. According to the Homeric conception, the summit of Mt. Olympus, where the gods dwelt, reached upward into the heavens. Cf. v. 420.

498 — 501. *εὐρύοπα*. Of the two meanings, *wide-seeing* and *far-sounding* (i. e. *loud-thundering*), German scholars now generally prefer the latter, deriving it from *εὐρύς*, *wide*, and *δψ*, *vox, voice*. — *ἄτερ*, w. *ἄλλων*. — *κορυφῇ*: *dat. of place*; H. 612; G. § 190. — *πάρῃθ' αὐτοῖο*: *in front of him*, i. e. Kronides. — *λάβε* (*indic.*; the *impv.* would be *λαβε*) *γούνων*: cf. v. 407, Note. — *σκαίῃ· δεξιτερῇ* (*sc. χειρὶ*), may be viewed as substantives; often thus used in Hom. — *ὑπ'... ἑλοῦσα*, *sc. αὐτῶν*: *having taken (him) under the chin*. Notice here *ὑπό* w. the *gen.* denoting situation, — a rare use.

503 — 510. *εἰ ποτε, κτέ.*: cf. v. 394. — *τόδε, κτέ.*: cf. v. 41. — *ὠκυμ- ἄλλων*: *most short-lived beyond (all) others*. Cf. *ὠκύμορος περὶ πάντων*, v. 417; nearly the same idea. — *ἐπλετο*: cf. note on *ἐπλεο*, v. 418. — V. 507 = v. 356. — *ἀλλὰ σύ περ*. Notice the *intens. force* of *πέρ*; *but do you*, in contrast w. Agam. Emphasize the word *you* in translating. — In Attic Greek *ἐπὶ* (separated by *tmesis*) would be joined w. *τίθει*: *impart strength to*, etc.

— τόσσα...ὅσσα: *so long a time until, continually until*, or simply in one word, *until*. — ὀφείλωσιν: Lex. ὀφείλω. Distinguish carefully fr. ὀφείλω.

512-515. ἦστο: Gr. ἡμαι. — ὡς ἦψατο (ἔπτω)...ὡς ἔχει' ἐμπεφυῖα (ἐμφύω): *as she grasped his knees, thus continued clinging (to them)*; lit. *having grown in (them)*, — an expressive metaphor, denoting the tenacity of her grasp. Notice the dif. between ὡς and ὥς. — ἔρετο: Lex. ἐρομαι. — νημερτές, adv. Note the deriv. — ὑπόσχεο (ὑπισχνέομαι) and κατάνευσον are not entirely synon.; *promise me infallibly and confirm it with a nod*. — ἀπόειπε: L. & S. ἀπείπον, II. — ἔπι: H. 102, a; G. §§ 23, 2; 191, Note 5. — L. & S. δέος, III.

518, 519. λόγια ἔργα, sc. τὰδ' ἔσονται, as in v. 573: *surely, these will be sad deeds!* etc. — ὅτε...ἐφήσευ (ἐφίημι): *when you shall incite me*, etc. Some give ὅτε a causal meaning here; but the most recent critics now give it the usual temporal meaning. — ἐχθοδοπήσαι (as if fr. ἐχθοδοπέω) occurs only here: w. Ἡρῇ, *to be hateful (ἐχθοδοπός) towards, to irritate*. — ἐρέθισιν: ἐρέθω.

520-523. καὶ αὐτως: *even thus*, i. e. even as the case now stands, with all my caution. He implies, much more would she taunt me, if I were to grant your request. — καὶ τε: Epic use of τέ; καὶ simply adds one sentence to another; τέ is thought to denote the agreement of the two in sense. We may perhaps here render, *and she also affirms that I*, etc., or we may, as often elsewhere, omit the rendering of τέ. Cf. note v. 8. — σὺ μὲν...ἐμοὶ δέ. Notice the force of the particles μὲν and δέ, presenting emphatically the antithesis of σὺ and ἐμοί. — ἀπόστιχε: ἀποστείχω. — μή τι νοήσῃ (νοέω) Ἡρῇ (emphat. posit.): *lest Hera perceive something, or suspect something*; μή τι is the reading of all the recent edit. Cr., Dind., and some others read μή σε, *perceive you*. — κέ...μελήσεται (fut. mid. st. μελήσει, only here): cf. κεν κεχολώσεται, v. 139, Note; lit. *will be a care to me*.

524-530. εἰ δ' ἄγε: cf. v. 302. — ἐμέθεν: H. 233 D; G. § 79, Note 2. — οὐ γὰρ ἐμὸν...δ τι, κτέ.: *for anything of mine, whatever I may confirm with a nod of the head, (is) not*, etc. οὐδ' ἀτελεύτητον, *nor can it fail to be accomplished*. — ἦ: cf. v. 219. — ἐπί, w. νεῦσε (ἐπινεύω): *nodded assent with his dark brows*. — ἐπερρώσαντο: ἐπερρώμαι. — κρατός (Lex. κράς): distinguish carefully from κράτος; gen. w. ἀπ'; ἀθανάτοιο is by its position most naturally joined w. κρατός, although it makes good sense w. ἀνακτος; *flowed waving from the immortal head of*, etc. Cf. Aen. 9; 106. Adnuit et totum nutu tremefecit Olympum. — It has been suggested that Phidias may have had this passage in mind when he moulded the most celebrated of all the ancient statues, the Olympian Zeus.

Vv. 531-611. — Hera suspects Zeus, and angry words pass between the two. Hephestus intervenes, and pacifies Hera; after

this, taking upon him the office of cup-bearer at the feast of the gods, he excites irrepressible mirth among them by his grotesque appearance.

531-535. **τώ**: *these two*, Zeus and Thetis. — **διέτμαγεν** (διατμήγω, -εν for -ησαν; H. 355 D, c; G. § 122, 2): *were separated*. Notice the dual subj. w. plur. verb. — **ἡ μὲν**: i. e. Thetis. — **ἄλτο**: Lex. ἄλλομαι. — **Ζεὺς δέ**, sc. ἐβη, or some similar word, suggested by ἄλτο, an instance of zeugma. — **ἀνέστην** (-αν for -ησαν; cf. διέτμαγεν): *stood up, rose up*. It is interesting to notice this token of respect among the Greeks at this early period; for what Homer says of the gods indicates without doubt a custom of his time. — **ἔτλη**: L. & S. ΤΛΑ΄Ω, 2. — **μείναι** (αὐτὸν) **ἐπαρχόμενον**: *to await his coming*; lit. *to await him*, etc.

536-539. **μὲν**. Am., F., Düntz. connect μὲν w. ἡγνόησεν (ἀγνοέω): *nor did Hera, at a glance (ἰδοῦσα), fail to perceive in regard to him, that*, etc.; yet Koch, Naeg., St., connect μὲν w. ἰδοῦσα, *nor did Hera fail to perceive when she saw him, that*, etc. Like many similar instances, it seems to me immaterial in which way μὲν is governed grammatically. If we connect it w. ἡγνόησεν we can readily and naturally supply it w. ἰδοῦσα. — **συμφράσσασατο**: συμφράζομαι. — **ἄλλοιο γέροντος**: cf. note v. 358. — **κερτομίοισι** (κερτόμιος): *with sharp-cutting words*; adj., here used as subst.; sometimes, however, ἐπέεσσιν is expressed. — **προσηύδα** (προσανδάω), subj. "Ἡρη.

540-543. **τίς δ' αὖ τοι, κτέ.**: *who of the gods now again, or who of the gods, I pray, has again*, etc. δ': cf. note v. 131. Am. and Koch read τίς δὴ αὖ, but pronounce δὴ αὖ in one syllable by synizesis. — **φίλον**, pred., **δικαζέμεν** (δικάζειν) w. its adjuncts subj.; **έόντα** and **φρονέοντα** agree w. the implied subj. of δικαζέμεν, though they might have been in the dat. agreeing w. τοί; H. 776. *Always is it pleasant to you, being apart from me, meditating, to decide upon, secret measures*. κρυπτάδια is obj. both of φρονέοντα and of δικαζέμεν. — **πρόφρων**, pred.: *nor have you yet had the courage at all to speak to me freely*, etc.

545-548. **μή**, w. ἐπιέλπεο (ἐπιέλομαι): *do not hope*, etc. — **μύθους**: *plans, purposes*; cf. ἔπος above. — **χαλεποί**, sc. εἰδέναι; **ἔσσονται**, sc. μῦθοι; *they will be hard for you (to comprehend) though*, etc. **πέρ** seems to me here, as usual, intens., while the concessive idea lies in the participle. — **δν**, sc. μῦθον, obj. of ἀκούμεν; **ἐπεικέες**, sc. ἦ. — **ἔπειτα**: *then, after that*, i. e. after the point is once settled that the plan is suitable for your hearing. — **πρότερος**, sc. ἡ σύ: *sooner (than you)*. — **τόνγε** repeats with emphasis the idea already expressed in δν. — **εἴσεται**: *οἶδα*. — **θεῶν** and **ἀνθρώπων** limit τίς.

549-552. **ἰθὺλωμ**. For the ending -μι in the subjunc. see H. 361 D;

G. § 122 (subj. and opt.). — **ταῦτα**: *these things*; referring to the collective idea of *ὃν κε (μῦθον)*, *whatever plan*. — **διαίρω** (*διέρομαι*): *μετάλλα (μεταλλάω)*; two verbs very similar in meaning; *do not inquire at all about these things severally, nor search into them*. — **βοῶπις**. See L. & S. Note the deriv. The recent discoveries of Schliemann in Mycenæ seem to prove very clearly that Hera was once represented with a cow's face. Schliemann, however, suggests the rendering (Mycenæ, p. 22), *large-eyed*. Cf. v. 206, note. — **ποῖον**, pred. w. *τὸν μῦθον*: *what (was) this word (which) you spoke*; an expression used several times by Hom. to denote surprise mingled with indignation. *ποῖον*, as distinguished fr. *τινα*, *of what sort*.

553, 554. **καί** and **λίην** (Att. *λίαν*) are both intens., *even surely*, or in one word, *surely*; **σέ**, obj. of *εἶρομαι* and *μεταλλάω*. Above, v. 550, they take *ταῦτα* as obj. Notice **πᾶρος**, *formerly*, w. the pres. tense; G. § 200, Note 4. *Surely, I have not been wont formerly to either question or examine you*. — **εὐκηλος**, w. subj. of *φράζεαι*: *but entirely at your ease, or with very little concern you consider*, etc. **τὰ...ἅσσα** (Att. *ἅτινα* or *ἅττα*): *the things which, whatever things*. — **ἐθέλησθα**: cf. *ἐθέλωμι*, v. 549, note.

555-559. **αἰνός**: Lex. *αἰνός*. — **παρείπη**: Lex. *παρεῖπον*. Note here the aor. subjunc. spoken, not of something in the future, but of a fact accomplished, *may have*, etc. — **ἡφίη**: cf. v. 497, note. — **τῇ**: i. e. Thetis. — **σέ**, subj. of *κατανεῦσαι*. Notice the aor. infin. denoting an action brought to pass; *that you (have) nodded assent, that you (have) promised*; H. 716; G. § 203. — **ὥς**, w. the subjuncs. *τιμῆσης*, *ὀλέσης* (*ὀλλυμι*), after *κατανεῦσαι*, st. the infin. the usual const., *to honor...to destroy*, etc.; *Ait. that you may honor, or that you will honor*, etc. — **πολέας** (*πολύς*): distinguish carefully, fr. *πόλεας*; -*λέας*, synizesis. — Observe that this sentence is introduced without a connective (asyndeton), indicating the emotion of the speaker.

561-563. **δαιμονίη**. Perhaps the rendering, *madam!* and for *δαιμόνιε* the rendering, *sir!* is as good as any we can adopt; while the tone of voice will indicate whether the address is respectful, or angry and scornful. — **αἰεὶ μὲν ὀλέαι** (*ὀλομαι*): *you are always suspicious*. Notice the succession of vowel-sounds in the first half of this verse, — a characteristic of the Ionic dialect. — **λήθω** = Att. *λανθάνω*; *nor do I elude you*. — **ἀπὸ θυμοῦ**: (*alien*) *from my heart*. — **ἐμοί**: ethical dat.; not, as I view it, dat. for gen. w. *θυμοῦ*; H. 599; G. § 184, Note 5. — **τὸ δέ**: *and this*, i. e. the fact of this alienation.

564-567. **εἰ δ' οὕτω...εἶναι**: *But if this is so, it will be agreeable to me*; usually understood as referring to vv. 555 ff. *And now I greatly fear*, etc. The reply of Zeus — if I have in fact made a promise to Thetis, such is my good pleasure — sounds like the language of a haughty sovereign. *Sic volo, sic jubeo. Tel est notre bon plaisir*. The harshness of the rhythm is in keeping with the sense. — **μή**: cf. v. 28, note. — **ἔσσι θεοί**: antecedent

(*beal*) incorporated in the relative clause; H. 809; G. § 154; *lest (all) the gods, as many as are, etc., may not avert (me) from you, as I approach nearer*; τοι, dat. of interest; λόντα, sc. ἐμέ, obj. of χραίσμωσω. — *ὅτε...*, ἐφείω, Att. ἐφῶ (ἐπί, ὡ fr. ἴημι): *when I lay, etc.*

570-572. ὄχθησαν: ὀχθέω. — ἀνά. Note the frequent use in Hom. of ἀνά and κατά in the sense *through, throughout*. — θεοὶ Οὐρανίωνες (in form a patronym.): *the gods descendants of Ouranos* (Urānus). — τοῖσιν (ν movable before a consonant *metri gratia*); dat. commodi; *to them, in their presence, before them*. The following comic scene contrasts strangely with the preceding wrangle, and was perhaps deemed necessary to restore the gods to their accustomed good-humor. — ἐπὶ ἥρα (the reading in all the recent editt., st. ἐπίηρα); ἥρα obj. of φέρων; ἐπὶ w. φέρ.; *offering, bringing, soothing words to, etc.*

574-579. σφά: *you two*, Hera and Zeus, subj. of ἐριδαινετον and ἐλαύνετον. — καὶ...νεούσῃ (concess.): *though she is even herself very prudent*; and hence does not really need my suggestion. So it is usually understood. It may, however, be viewed as causal, *since she is, etc.*, and hence can appreciate my suggestion; cf. ἀγαθὸς περ ἑών, v. 131, note. — φέρειν, w. παράφημι. — νεικέησι, νεικέω. — σὺν...ταράξῃ: *συνταράσσω*. — ἦμιν (note the accent. So in all the recent editt. Düntz. writes here ἡμιν; Cr., Dind. ἡμῖν); dat. of interest.

580-583. εἰ περ...στυφελίξαι (infin. sc. ἡμῶς as obj.): a condition with the conclusion suppressed. Cf. v. 135, note; also, v. 340. The conclusion is readily supplied by the mind, — a slight pause being made after the condition, — and the thought is more impressive than though the sentence were filled out in regular form. — ὁ γὰρ, κτέ., gives the reason for the foregoing implied apodosis. *For if the Olympian...wish to thrust (us), etc., sc. he can do it; for he is, etc.* — καθάπτεισθαι: imperat.; *address him, etc.*; cf. λῶσαι, v. 20, N. — Ἰλαος, pred.: Ὀλύμπ., subj. Notice here Ἰλαος, usu. Ἰλᾶος.

584-587. δέπας ἀμφικύπελλον. For the usual interpretation, see L. & S. Schliemann, however, says, "I believe I have sufficiently proved that Aristotle is wrong in assigning to the Homeric δέπας ἀμφ- the form of a bee's cell, whence this has ever since been interpreted as a double cup, and that it can mean nothing but a cup with a handle on either side." With this view it would be rendered, a double-handled, or a two-handled, cup. For further information on this point consult Schliemann. — μητρὶ (dat. of interest)...τίθει: lit. *placed in hand for, etc.*, more freely rendered, *placed in the hand of his dear mother*. — μῖν, i. e. μητέρα. — τέτλαθι: L. & S. ΤΛΑΊΩ. — ἀνάσχω: ἀνέχω. *Bear up, my mother, and endure (it) though, etc.*, κηδομένη, concess. πέρ, intens. — μῆ: cf. v. 28, note; also v. 566; *lest I behold you, etc.*

589-593. ἀντιφέρεσθαι, w. ἀργάλεος, sc. ἐστίν: (*is*) *hard to be opposed*;

H. 767 ; G. § 261. — καὶ ἄλλοτε...μεμαῶτα (I. & S. ΜΑΪΩ, agrees w. μέ, obj. of ῥίψε) : *on another occasion also when I desired to defend (you).* — τεταγών, sc. μέ : *having seized (me) by the foot, he hurled me from, etc.* — κάππεσον (καταπίπτω) : H. 73 D ; G. § 12, Note 3. — ἐν Δήμῳ. Notice ἐν w. dat. occurring often in Hom., in connection w. a verb of motion. Cf. ἐν χειρὶ, v. 585. Lemnos was thought to be a favorite place of resort for Hephæstus (Vulcan), probably on account of the volcano Mosychlus in that island ; yet his workshop, according to Homer, was on Olympus. — ὀλίγος : *little*, in the sense *but little* ; θυμός, *life*. — ἐνῆεν (ἐν, εἰμί), sc. ἐμοί. It appears from Il. 18, 395 ff. that he had on a previous occasion been cast down from Olympus by Hera herself, who was ashamed of him on account of his lameness. In referring to this act, he uses the not very filial expression, μητρὸς ἐμῆς ἰότητι κυνώπιδος, *by the will of my dog-faced mother*.

594 — 598. ἄφαρ, w. κομίσαντο (κομίζω) : *took me up*. — παῖδός...χερὶ : *from her son with her hand*. So it is usually understood. δέχομαι takes either the gen. or dat. of pers. With the dat. Il. 2, 186. W. gen. Il. 8, 400 ; 14, 203 ; 24, 305. — Cf. vv. 470 ff. with 597, 598. — οἶνοχόει...νέκταρ. Notice the rhetorical incongruity. οἶνοχόει means strictly, *to pour out wine*, the word commonly used in describing a symposium, and here used of a banquet of the gods, where *nectar* took the place of *wine* ; a special word used in a general sense ; *poured out sweet nectar (as wine)*. Cf. Il. 4, 3 ; cf. also βουκολεῖν ἵππους, ἐκατόμβας...αὐγῶν (Il. 1, 315, 316), ἐν κυνέῃ χαλκήρεϊ (Il. 3, 316), Lat. *ædificare naves*, German, *silbernes Hu'eisen*, Eng. *golden candlestick*.

599 — 604. ἀσβεστος (a priv. and σβέννυμι) means strictly *inextinguishable*, spoken of a flame (φλόξ), here spoken of laughter, *irrepressible*. The ugly Hephæstus, *puffing through the halls*, in the place of the beautiful Hebe, or of Ganymedes, was a ludicrous sight. — ἐνῶρτο, ἐνόρνυμι. — V. 602, cf. v. 468. — οὐ μὲν = οὐ μήν : cf. οὐδὲ μὲν = οὐδὲ μήν, v. 154. — φόρμιγγος (same const. w. δαιτός). For a description of the Greek phorminx or lyre, see Auten., also Dic. Antiqq., article *Lyra*. — μουσῶων : cf. note on θεά, v. 1. — Dif. in meaning bet. δψ and ὦψ ?

605 — 608. ἡελίοιο. Notice the confluence of vowel sounds. Cf. αἰεῖ...δῖαι, v. 561. — οἱ μὲν...ἕκαστος : *these* (i. e. the other gods in distinction from Zeus) *went each*, etc. The contrast is made plainer by μὲν and δέ. — κακκείοντες : κατακείω. — ἀμφιγυῖας. The rendering, *lame in both feet*, found in all the older authorities and still retained by L. & S., is now generally abandoned by the best critics, who translate it, *strong-armed, having strong arms* (starkarmig, armkräftig). They derive it, not from γυῖος, *lame*, but from γυῖον, *a limb, an arm*. The lameness of Hephæstus is described by the word χωλός, Il. 18, 395. — ἰδυίησι (st. εἰδυίησι, dat. of εἰδώς fr. οἶδα) πρᾶπιδεσιν : *with intelligent mind, with cunning skill*.

609-611. *ὅν*: poss. pron. — *ἦι', ἦι, εἰμι*. — *κοιμᾶθ'* = *ἐκοιμᾶτο*. — *ὄτε μιν* (*him*, i. e. Zeus)...*ἰκάνοι*. Optat., expressing indefinite frequency of past action; H. 728, b; G. § 233. — *καθεῦδ'*: *lay down to sleep, fell asleep*. This is not contradicted in the next book, v. 2. — *παρὰ δέ*, sc. *αὐτῷ καθεῦδε*: *and by him slept*, etc. — *Χρυσόθρονος*. The epithet *golden* is often used of articles belonging to the gods. Thus *χρυσέῳ ἐν δαπέδῳ*, II. 4, 2, *on the golden pavement*. Both Artemis and Ares are *χρυσήνιος*, *with golden reins*. Hera is *χρυσοπέδιλος*, *with golden sandals*. Iris is *χρυσόπτρεπος*, *with golden wings*. Homer was doubtless familiar with various golden ornaments, and hence the frequency of such epithets. Among the surprising things discovered by Schliemann in the ruins of Troy and of Mycenæ is the quantity of gold. — In the whole description at the end of this book the thoughtful reader will not fail to contrast these low conceptions with those which we derive from the Sacred Scriptures.

ILIAD II.

Vv. 1-47. — Zeus, in the fulfilment of his promise to Thetis, sends to Agamemnon a deceitful dream.

1-4. ἄλλοι...θεοί. *The other gods*, i. e. in distinction from Zeus. The contrast is made plainer by μέν and δέ, placed after the emphatic words. — ῥά indicates the close connection of this with the preceding Book. Cf. note 1, 8. — παννύχιοι: cf. note on χθιζός, 1, 424; also πανημέριοι, 1, 472. — οὐκ ἔχε: *did not continue to hold*. Zeus may have fallen asleep so far as this statement is concerned. Cf. 1, 611. Derby renders it, *but the eyes of Jove sweet slumber held not*. — τιμήσα', ὀλίγοι δέ. Both in the same const. after ὥς; *how he might*, etc. Observe the two endings of the optat. (-ειε and -αι) in Hom. — πολέας: cf. 1, 559.

5-7. ἴδε...βουλή: *this as a plan*, or simply, *this plan*. For the arrangement, cf. ἡ...γυνή, 1, 348. — δέ οἱ (dat.). How would δέ be accented if οἱ were the article nom. plur.? Cf. note 1, 72. — πέμψαι, κτέ., explanatory of βουλή. — ὄϊλον. The definition of L. & S. is not generally adopted; rather, *pernicious, delusive*. So Am., F., Koch, Cr., Naeg., Auten., Seiler, Ebel., who derive it fr. ὀλλυμι. — καὶ μιν (δνειρον) κτέ.: cf. 1, 202. Cr. and Dind. write "Ονειρον, viewing it as a proper name; but all the recent edit. write δνειρον, as a common noun. This pernicious and deceitful dream is sent to Agam. in fulfilment of the promise to Thetis. That Zeus should resort to deception in the accomplishment of his plans was not repugnant to the ideas of the Greeks in the Homeric age. How different our ideas of God!

8-15. βάσκει...ἐπὶ, κτέ.: *Up! away to*, etc. Cf. *vade age* in Virgil. Notice the asyndeton in vv. 9 and 11, imparting liveliness to the narration. — ἀγορεύμεν: infin. as imperat.; *announce very accurately*, etc. Cf. λῦσαι, 1, 20. — ἔ: *him*, i. e. Agam. — νῦν γάρ κεν θιοι, κτέ. Apodosis with protasis omitted. H. 752, 722; G. § 226, 2. — οὐ...ἔτι. Distinguish carefully between οὐκέτι, *no longer*, and ὅπω, *not yet*. — ἀμφὶς...φράζονται: L. & S. φράζω, II. — ἐπέγναμψεν: ἐπιγνάμπτω; cf. *inflexit*, Æn. 4, 22. — λισσομένη denotes here the means, *by entreating*. — ἐφήπται: ἐφάπτω; ἐπί, ἄπτω.

17-22. Notice here ἵκανε, w. ἐπὶ and the acc., *he went towards*, *he ap-*

proached, etc. Usually *ικάνω* takes the acc. without a prep., in the sense *to reach, arrive at*. — *περί*, w. *κέχυθ'* (*χέω*), *was poured, was diffused around* (him). — *ὑπὲρ κεφαλῆς*: *above his head* (the head of Agam.), i. e. the dream, taking the form of Nestor, so as not to alarm Agam., stood at the head of his couch, bending over him. — *γερόντων*, w. *τόν*, *whom of the elders or the chiefs*. See Lex. *γέρων*. — *τί'* = *ἔτιεν* fr. *τίω*. — *τῷ...εἰσάμενος*: L. & S. *ΕΙ' ΔΩ*, A, II., 3. — *μῖν*, w. *προσ-*.

24-27. *βουληφόρον ἄνδρα* (subj. of *εὐδειν*), a term nearly synonymous w. *γέρων*. — *ἐπιτετράφαται*: *ἐπιτρέπω*; H. 355 D, e; 392, Rem. a; G. § 122, 2. — *ξύνες* (*σύν*, *ἔς*): *συνίημι*, II.; cf. *ξύνιεν*, I, 273. — *ᾧκα*, adv. — *Δίδς δέ...εἰμι*: *and I am, or for I am*, etc. L. & S. *δέ*, I. 4; cf. I, 5; I, 259. — *ὅς σευ* (so Am., F., Koch, Cr.; but Dind., Düntz., et al., write *ὅς σεῦ*), w. *κῆδεται*, *greatly cares for you*; *ἐλεαίρει*, sc. *σέ*.

33-38. *ἔχε*, sc. *ταῦτα*, *keep these things*, etc. — *ἀνήη* (= *ἀνῆ*, H. 400 D, i; G. § 128, 2); L. & S. *ἀνίημι*, III. — V. 35: cf. I, 428. — *φρονέοντα* agrees with *τόν*, *him*, i. e. Agam. — *τὰ* (obj. of *φρον-*)...*ἃ ῥ' οὐ...ἐμελλον*. Neut. plur. w. plur. verb; *ἐμελλεν* would be ambiguous, as it might take *Ἄγαμ-* for subj., *meditating those things which were not*, etc. — *φῆ* = Att. *ἔφη*; L. & S. *φημί*, I., *he said, said to himself, thought, imagined*. — *ὃ γ' αἰρήσειν*: *that he would take*, etc. Notice here the subj. of the infin. expressed in the nom. In Att., when the subj. of the infin. is the same as that of the principal verb, the subj. is regularly omitted. H. 774, 775; G. § 134, 2. — *νήπιος* (w. *ὃ γε*): *emphat. posit.* — *τὰ...ἃ ῥα...ἔργα*: *those things which as toils, as labors*, or more freely, *the labors which*, etc. *ἦδη, οἶδα*.

39-47. *θήσειν...ἐπ'* (Lex. *ἐπιτίθημι*: cf. I, 509), *for he was still about to impose*, etc. — *διὰ*: *through, by means of*. — *ἔγρετο, ἐγείρω*, aor. *ἤγρόμην*, ou, ετο; aug. omit. *ἔγρετο*. — *θείη*, w. *ὁμφή*: *ἀμφέχυτο, ἀμφιχέω*. Cf. *περὶ...κέχυτο*, v. 19. — The imperfects *ἔγρετο, ἐνδυνε, βάλλετο* differ little in force from the aorists, *ἐδήσατο, βάλετο, ἐλλέτο*. The distinction between imperf. and aor. became more marked in the Attic dialect. — For a description of the *χιτών* and of the *φάρος*, see Auten., also Dic. of Antiqq. — *ἀμφι...βάλετο ξίφος*. The sword was attached to a belt, and thus he might be said to cast it around his shoulders. See Auten. *ξίφος*. — *ξίφος ἀργυρόηλον*: *his sword* (of copper or bronze) *studded with silver nails*. Silver appears to have been as rare and precious as gold in the age of Homer. Cf. Gladstone. Hom. Syn. p. 53. — *ἄφθιτον αἶε*: *always imperishable*; "because it was the work of Hephaestus." Cr.; "because it always remained in the family." F. et al. Both reasons are good, and both may have been in the mind of the poet, but the latter more prominently. Cf. vv. 101-108.

Vv. 48-83. — At break of day Agam. calls the people to an assembly to prove them, after having previously communicated his plan to the chiefs.

48-52. ἥως: Att. ἔως, subst.; not to be confounded w. ἔως, conj. — ἰρέονσα (f. of φημί), *to announce*. — δ, *he* (Agam.). Notice here κελεύω, w. dat. — καρηκομόωντας. Notice this epithet of the Achæans. In the historic period the Greeks had their hair cut in the modern style, as we readily see from the antique statuary. — οἱ μὲν: *these*, i. e. the heralds; τοὶ δέ, *the others*, i. e. the Achæans. Note the asyndeton.

53-59. βουλήν, obj. of ἴξε, *he convened a council of*, etc. So Dind., Düntz., F., et al. Yet Am., Cr., Koch, et al., write βουλή, *a council of*, etc., *sat down by*, etc. This entire account of the session of the βουλή is regarded by some of the best critics as a later addition to the poem. — Νέστορη, adj. = Νέστορος, hence the appos. gen. βασιλῆος, H. 523, b; G. § 137, N. 1. — πυκινὴν...βουλήν: *a cunning plan*. Observe the two senses of βουλή (vv. 53, 55) *concilium* and *consilium*. — Νέστορι, w. ἔχει (ἔοικα). — εἶδος, κτέ.: cf. I, 115. — ἀγχιῖστα (ἀγχι): an emphatic repetition of μάλιστα; *and especially he most nearly resembled in looks and stature and form*, etc. φυήν, cf. I, 115. — μέ, w. πρὸς: cf. v. 22; μιν, w. προσ-.

60-70. Cf. vv. 23-33.

71-75. ἀποπτάμενος: L. & S. ἀποπέτομαι. — ἀνήκεν, ἀνίημι (ἀνά, ἱημι): cf. ἀνήη, v. 34. — ἄγετε, πειρήσομαι: cf. I, 302. — ἡ θέμις ἐστίν (the reading of all the most critical edit. st. ἦ, κτέ.): relat. pron. agreeing w. predicate noun; *which is right*; or more freely rendered, *as is right*. — πολυκλήσι (only in the dat. in Hom.) is usually rendered *many-benched*. (L. & S.) But Auten., Ebeling, and Seiler render it *many-oared*, understanding κλήσι to mean (1) *the thole-pin*; (2) *the oar* (not *the rower's bench*). The rendering *many-oared* seems to me more accurate. — ἀλλοθεν ἄλλος: *aliunde alius, one from one point, another from another*; *on every side*; ἄλλος in appos. w. ὑμεῖς. — ἐρητύειν: cf. note on λῦσαι, I, 20.

76-82. Cf. I, 68. — Νέστωρ: cf. I, 247. — V. 78 = I, 253. — εἰ... ἐνίσπεν (L. & S. ἘΝΕΊΠΩ): supposition w. contrary reality. — ψεύδος, κτέ., conclusion expressing mere possibility, *we should affirm (that it was) a falsehood*. — μᾶλλον: *rather*, i. e. *we should rather turn away* (from it than be drawn towards it and influenced by it). — ἴδεν: subj.? The antec. of δς; *but now he has seen (it), who*, etc.

Vv. 84-154. — The people are gathered in an assembly. Agamemnon proposes a return home; and the people, weary of war, rush to the ships and proceed to draw them into the sea.

85-88. οἱ δὲ...βασιλῆες: cf. οἱ...Ἀχαιοί, I, 344; *and they, the sceptre-bearing kings*, etc. — ἐπανέστησαν (ἐπί, ἀνά, ἵστημι): L. & S. ἐπανίστημι. — ἐπισσεύοντο, ἐπισσεύω. — ἥτε (= ὡς ὅτε)...ὥς (v. 91): *as when...so*. — πέτρης ἐκ γλαφυρῆς belongs in idea both with εἰσι and with ἐρχομένων,

go forth from a hollow rock, issuing (from it) ever afresh. The critics find in this sentence an instance of onomatopœa (adaptation of sound to sense).

90-94. αἱ μὲν τε...αἱ δὲ τε. Note this use of τέ. L. & S. τέ, B. — πεποτῆσθαι, πέτομαι. — τῶν: of these, i. e. λαῶν (the nations). — νεῶν ἀπο: Anastrophe. — βαθείης, w. ἡνίος: in front of the deep shore. — ἐστιχῶντο, στιχώω. — δεδήει: L. & S. δαίω, A. — ἀγέροντο, ἀγείρω.

95-98. τετρήχει, ταρασσώ. — λαῶν may be viewed as gen. abs. or may be taken w. ὑπό. Perhaps the former is preferable; *the earth groaned underneath while the people*, etc. — ἐρήτυον: *tried to restrain*, etc. H. 702; G. § 200, N. 2. — εἰ ποτ'...σχοίαιο (= σχοίωτο, fr. ἔχω): *if ever they would refrain from*, etc. αὐτῆς, *clamor*, not to be confounded w. αὐτῆς, gen. sing. fem. of αὐτός. Note the difference in the position of the breathing. Some edit., especially the older, write αὐτῆς. So above, v. 87, ἥδρε.

99-103. σπουδῇ is usually rendered here, and in some other places in Hom., *aggre, vix tandem, with difficulty, slowly*. — ἀνά, w. ἔστη. — τὸ μὲν: *which*. Cf. I, 234, note. — κάμε τεύχων: L. & S. κάμνω, II. — δῶκε, sc. σκῆπτρον. — διακτόρῳ: διά, *through*, ἄγω, *to lead*; hence, *conductor, helper*, — the meaning now usu. given to this doubtful word. — ἀργεῖφόντη (so Am., F., Koch, st. ἀργειφόντη, Cr., Dind., Düntz.): appos. w. διακ-, usu. rendered *slayer of Argus*; yet Am. suggests the deriv. ἀργός, *bright, quick*, and φαίνω, *make to appear*, and renders it *Eilbote*, i. e. *courier*. The last meaning is now preferred. The two words together would then be rendered, *to the guide (or conductor), swift messenger*.

106-109. πολύαρνι: see Lex. πολύαρνος. — Θυῖστ', Θυῖστα, Θυῖστις (H. 136 D, a; G. § 39, nom. sing.) emphatic appos. w. ὁ. So also Πέλοψ, v. 105. Cf. ἡ...γυνή, I, 348. — φορῆναι, ἀνάσσειν: const. H. 765; G. § 265; *left it to Agam. to carry, to rule over*, etc. Thyestes was a brother of Atreus. Homer appears to know nothing of the conflicts and horrible crimes in the family of Pelops: the stories respecting which were afterwards invented, and exhibit their most aggravated form in the dramatic poets. — τῷ (sc. σκῆπτρῳ), w. ἐρείσάμενος (ἐρείδω). — μετῆύδα, μετά, and αὐδάω. This account of the sceptre indicates the divine origin of Agamemnon's authority.

110-115. The address of Agam. is exceedingly courteous and respectful. — μέγα, adv., may be taken w. ἐνέδησε (Am., Koch, Naeg.), or w. the entire expression ἀτη...βαρεῖη (F.); *has exceedingly entangled me in*, etc., or *has bound me under a very heavy calamity*. — σχέτλιος: emphat. position. Cf. νήπιος, v. 38. — ὑπέσχετο καὶ κατένευσεν: cf. I, 514. — ἐκπέρσαντα (ἐκπέρθω), sc. ἐμέ, *that I having sacked*, etc. Cf. ἐόντα, note, I, 541. — δυσκλία, w. μέ. — Ἄργος: obj. of motion, H. 551; G. § 162.

Notice here the meaning of Argos in Hom.; not simply the city Argos, since Agam. was from Mycenæ. Cf. v. 108; also note on Ἀχαιοί, I, 2.

116-122. Only the editions of Am. and F. among those which I have at hand include vv. 116-118 in brackets. — Force of πού? L. & S. πού, II. — φῶλον: cf. I, 564. — τοῦ...κράτος: *the power of this one* (Zeus), or simply, *his power*. — αἰσχροὺν...πυθέσθαι: H. 767; G. § 261; *shameful to learn*; or, in the more usual Eng. idiom, *shameful to be learned*. Connect this v. in thought closely w. v. 115, δυσκλέα, κτέ. — καὶ ἔσομαι: *in the view of future generations also*. — Vv. 120-122 are explanatory of τόδε, *this fact...that such and so great a people...thus in vain*, etc. — πέφανται: φαίνω.

123-128. εἴπερ γὰρ, κτέ., introduces a confirmation of the statement ἀνδράσι παυροτέροισι and carries out more fully the thought αἰσχροὺν, κτέ., v. 119. — Notice the use of κέ w. the optat. in a condition. Cf. I, 60, note. — Ἀχαιοὶ τε Τρῶές τε, appos. w. the subj. of ἐθέλ-, *For if we, Trojans and Achæans, should be willing (κέ were it possible) both (of us) to be numbered*. — ταμόντες: L. & S. τέμνω, II. 2, *having ratified* (by the slaughter of victims). Cf. Lat. *fedus ferire*. — Τρῶες μὲν, κτέ., the reading of Am., Koch, F. (revised by Franke), sc. εἰ...ἐθέλοιεν. (Others read Τρῶας, sc. εἰ...ἐθέλομεν). — λέξασθαι depends on ἐθέλοιεν understood (or, with the reading Τρῶας, on ἐθέλομεν): *if the Trojans, as many as are resident in the city, should be willing to assemble themselves* (so Am., Franke, Düntz.); yet L. & S. (λέγω, II. 2), Auten., Cr., Koch, et al., take λέξασθαι in the sense *to pick out, to choose, to select for one's self*. *If the Trojans should be willing to pick out all, as many as*, etc. It is difficult to decide between these renderings. — The force of εἰ extends through v. 127, *and if we Achæans should be divided into*, etc., *and should choose*, etc. — δευόιατο: L. & S. ΔΕΥΩ, -όιατο, st. -οιντο.

129-133. νῆας, subj. of ἔμμεναι: πλέας (L. & S. πλείων, B). — Τρώων, w. the comparat. πλέας. — πολλῶν (synizesis): ending, H. 128 D, b; G. § 39; Lex. πολὺς. — πλάξουσιν: *make to wander, thwart*. — εἴωσι, εἰῶω, Att. εἰῶω. — For a statement of the estimated numbers on both sides, see note at the end of this book.

134-138. δὴ in vv. 134 and 135 seems to be a shortened form of ἤδη, *already*. So Am., Koch, Naeg. — Διὸς ἐνιαυτοί. Zeus is elsewhere also spoken of as presiding over periods of time. This verse is important as fixing the time in the war when the events in the Iliad took place. — δοῦρα: δόρυ. — εἶατ' = εἶαται = ἦνται (ἡμαι). — ποτιδέγμεναι, προσδέχομαι. — ἡμῖν = ἡμῖν: dat. com. — αὕτως: *thus as you see*. Cf. I, 133, 520. — ἰκόμεσθα (-μεσθα, Att. -μεθα); ἰκνέομαι, usually ἀφικνέομαι.

139-146. παθόμεθα: φεύγομεν; subjunc. of exhortation. G. § 253; H. 720, a; *let us*, etc. — τοῖσι (dat. of interest)...πᾶσι (appos.) ..δοῖ: *in*

the breasts of these, of all...as many as, etc. — Notice μετά w. the acc. in the sense *among, extending among*, — a very rare use. — ἐπάκουσαν (ἐπί, ἀκούω), w. the gen. very rare. Usually w. acc. as ἔπος, πάντα, βουλὴν. — φῆ (= ὤς in meaning); the reading in all the recent critical edit. Distinguish fr. φῆ (= ἐφῆ), v. 37. — θαλάσσης, the generic word: πόντου, the open, deep sea; *like the long waves of the sea, of the Icarian deep*. Icaria was the name of an island west of Samos. The sea took its name from the island. — τὰ μὲν τ' (= τε. So Am., F., Koch, et al.): μὲν, intens. = μήν; τέ, Epic use. — ὥρορ' = ὥρορε (δρυνμι): Epic 2 aor., gnomic here; *which in fact both Eurys and Notus excite*. Διὸς νεφελάων; cf. Διὸς ἐνιαυτοί, v. 134. Notice ὥρορε and ἐπαΐξας agreeing w. the nearest subject; H. 511, h; G. § 135, Note 1.

147-151. Ζέφυρος. Zephyrus in Hom. was not a soft wind, as we use the word Zephyr, but a strong, rough wind. Cf. 4, 276. If we imagine the standpoint of the poet to be in Æolia, this wind would come over the cold, snowy mountains of Thrace. — βαθύ λήιον (obj. of κινήση): *a field of deep standing corn*. We employ the metaphor *high*, rather than *deep*, corn. — ἐπὶ τ' ἡμῖν (Lex. ἐπημύω), sc. λήιον; *and it bends downward* (ἐπὶ, towards the ground) *with its ears*. The sentence changes from a dependent const. (ὡς...κινήση) to an independent (ἡμῖν). Of course, Indian corn, or maize, is not to be thought of in this comparison; but what in this country is oftener called "grain," as wheat, rye, or barley. — τῶν: *of these*, the persons mentioned, vv. 142, 143. — νῆας ἐπ'. So Am., F., Koch, Düntz., Naeg. (Cf. 1, 350, note.) But Cr. and Dind. write νῆας ἐπ' (anastrophe) according to G. § 23, 2; H. 102 D, b. *They rushed towards the ships with shouting*, i. e. shouting ἀλαλή, a word corresponding to our hurrah. — ποδῶν δ' ὑπένεθε...ἀειρομένη: *rising from under their feet, stood* (in clouds). L. & S. render *under, beneath*, thus overlooking the force of -θε = *θεν, from*.

151-154. Notice κέλευον, w. dat. Often in Hom. In Att. usually w. acc. — ἔλκεμεν (infin. fr. ἔλκω), sc. νῆας. — ἱεμένων may be taken w. ἀντὶ: *the shouting of these hastening homewards*; or, as gen. abs., *while they hastened*, etc. — ὑπὸ δ' ἦρεον (ὑφαίρω): *they took away...from under*, etc.; the opposite of ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν, 1, 486.

Vv. 155-210. — Intervention of Athena and activity of Odysseus.

155-159. ἔνθα κεν...ἐτύχθη (τεύχω), εἰ μὴ...ἔειπεν. Supposition w. contrary reality, H. 746; G. § 222; *would have been accomplished, had not Hera addressed*, etc. πρὸς...ἔειπεν (tnesis); cf. v. 59. — ὦ πόποι: cf. note 1, 254. Derby renders it here, *O heaven!* — αἰγλόχοιο. What was

the form of the ægis in works of art? See L. & S. *αἰγίς*. — οὕτω δὲ: mark the emphatic force of δὲ. — ἐπ', w. the acc. denotes here first the direction towards and then motion over.

160–163. καθ (H. 73 D; G. § 12, N. 3)...ἀλποῖεν: *and would they leave behind as a boast to Priam, etc.* εὐχολήν, appos. w. Ἑλένην. — ἀπόλοιντο, aug. omitted: ἀπόλλυμι. — πατρίδος. Note the frequent use of πατρίς, and some other words, as adjectives, which in Att. became substantives. — κατὰ: cf. I, 487.

164, 165. σοῖς (emphat.) κτέ. Notice the asyndeton, denoting haste, and adding a more specific to a more general exhortation (ἴθι νῦν). — μηδὲ ἴα (ἑάω)...ἑλκόμεν: *nor suffer (them) to draw, etc.* The subj. (σφᾶς) of ἑλκόμεν (= ἑλκεῖν) is suggested by the distributive phrase φῶτα ἕκαστον. — ἀμφιλλίσσας (w. νῆας). Note the different interpretations of this word in L. & S. ἀμφιλλισσα: Auten., Am.; F. render it, *curved at both ends*. Derby, *well-trimmed*.

169–171. εὖρεν: asynd., cf. v. 164. — ἔπειτα: *thereupon*, i. e. after she came to the swift ships. — ἵσταότα (Am. and some others read ἑστεῶτ): *standing*; not drawn into the general rush towards the ships, — thinking, perhaps, of the direction of Agam., v. 75. — ἐνσέλοιμοι (εὖ, *well*, and σέλμα, *a deck*), *well-decked, well-furnished with decks*, such as would be needed in transport-vessels crossing the sea. The rendering *well-benched* in L. & S. and usually given in this country, I do not find in any recent German authority. — μὲν, obj. of ἵκανεν: ἄχος, subj.; κραδίην and θυμόν may be viewed as acc. of specif., or as appos. w. μὲν. Cf. in const. φρένας, I, 362, note.

175. ἐν, w. a verb of motion (πεσόντες), denotes properly rest in a place, after the motion. The whole expression indicates the irregular and confused manner in which they rushed to the ships. — πολυκλήμισι: cf. v. 74, note.

180–184. σοῖς δέ: cf. v. 164: “δὲ is expressed here because the close connection w. ἴθι is interrupted by μηδὲ τ' ἐρώει.” Am.: *do not loiter, but*, etc. — ξυνέηκε (L. & S. *συνήηκε*, II.) takes ὅσα as obj. — βῆ δὲ θέαν: L. & S. βαίνω, A, I. — ἀπό, w. βάλε. — ἐκόμισσεν: κομίζω. — ὀπήδαι: L. & S. ὀπαδέω.

185–187. αὐτὸς δ': *but he himself*, i. e. Odysseus. — ἀντὶος (w. gen. as often): ἐλθὼν, *going to meet*. — δέξατό οἱ σκήπτρον: note here δέχομαι w. acc. and dat. in the sense, *to receive at the hands of, to receive from*. The sceptre of Agam. was the sign of the highest authority, and was necessary for Odysseus in order to check the wild impetuosity of the multitude. — V. 187: cf. v. 47.

188, 189. ὅν τινα...κίχλη (κίχλω): indef. frequency of past action; H. 729, b; § 233; *whatever king...he found* (= *if he found any king*). —

μέν: correl. v. 198, *ὃν δ' αὖ, κτέ.* The *δέ* in v. 189 connects the principal to the subordinate clause, and is not usu. rendered. Cf. note on *δέ*, I, 58. — **ἐρητύσασκε**: *ἐρητύω* w. iterative ending.

190, 191. δαίμονι: here used with respect, though introducing a rebuke. Bryant renders it, *Good friend*; Derby, *O gallant friend!* Cf. I, 561, note. — **σέ**, subj. of *δειδίσσεσθαι*. — **κακὸν ὥς**: as a coward. Why is *ὥς* accented here? H. 104, a; G. § 29, Note. — **ἄλλους... λαούς**: usu. rendered, *the rest of the people*; but as Odysseus was not, in the Homeric sense, one of *the people*, it would be more accurate to render the clause, *and cause, besides, the people to sit down*. *ἄλλους* is rendered in German *ausserdem*. Am., F., Koch, et al. This solecism in the use of *ἄλλος* is not unfrequent in poetry, and occurs also in prose. Cf. I, 399, note.

192-195. οὐ... πω: *not yet*; or, perhaps, *not in any way, not at all*. Cf. note on *πῶ*, I, 108. — **οἷος νόος, κτέ.**: *what (is) the mind of*, etc. — **ἔψεται**: cf. I, 454. — **μή τι... ῥέξῃ** (*ρέξω*): H. 720, d; G. § 218, N. 2; (*I fear*) *that*, or (*Beware*) *lest*. Whether it is better to join *τι* w. *μή*, *lest in some respect*, or w. *κακὸν*, *some harm*, critics are not agreed. Its separation from *κακὸν* is an objection to the latter. — **κακὸν** and *νίης*, two accs. w. *ρέξῃ*. H. 555; G. § 165.

196-199. Αἰεῖς, Bryant, Derby, understand v. 196 as spoken of Agam. alone. Most others, as a general truth. *θυμός* is also differently understood here by different critics; by some, as *mind* (German *Sinn*), *will*, *resolution*; by others, as *wrath*, *anger* (German *Zorn*). We may perhaps render, *the wrath of a Zeus-nourished king is great*, etc. — **ὃν... ἴδοι... ἐφεύροι**: H. 757 (examples); G. § 233; *whatever man of the people he saw and found*, etc. Cf. v. 188. — **ἐλάσασκεν**: fr. *ἐλαύνω*, w. iterative ending; *ἐμοκλήσασκε, ὁμοκλάω*.

200-206. δαίμονι, Sir! Although the same word is used as above, v. 190, yet the tone of voice would be very different, just as we adopt a very different tone in uttering the English *Sir* when used contemptuously and respectfully. — **ἴσο, ἦμαι**. — **ἀκουε**: force of the pres.? — **φέρτεροι**: cf. I, 186. — **σέ**, sc. *εἰ* or *ἐσσι*. — **βασιλεύσομεν**: observe the pers., *we Achæans shall not by any means all*, etc. — **ἀγαθόν**: pred. adj. neut. (sc. *ἐσσι*); H. 522; G. § 138, Note 2 (c). So in Verg. Ecl. III. 80, *triste lupus stabulis*. — **ἔδωκε**, sc. *βασιλεύειν* implied in the connection: *has given (the authority to rule)*. — V. 206 is rejected by the best critics.

207-210. δίσπε (*διά, ἐπω*). The simple verb seems to occur but once, II. 6, 321, in the sense *to be busy with* *στρατόν*: *was busy throughout the army*; or, more briefly, *passed through*, etc. — **ἐπισσεύοντο**: *ἐπι, σεύω*. — **ἄπο**. Note the anastrophe. — **αἰγιαλῷ** (const.? H. 612; G. § 190) *μεγάλῳ*: *on a vast beach*. — **βρέμεται**, w. *ὅτε*, subjunc. (as in v. 147, *ὅτε κινήσῃ*; also v. 395); but *σμαραγεῖ, κτέ.* is an independent sentence.

Vv. 211-277. — Thersites; his insubordination and punishment.

211-216. *ῥήτυθεν*, κτί., v. 99. — *Θερσίτης*, *Thersites*, fr. the *Æolic* *θέρσος* = *θάρσος*, *θράσος*, adj. *θρασύς*, meaning *the impudent*. — *ἰκολῶα*: *κολῶα*. Cf. *κολῶν ἤλανε*, I, 595. — *ἔπεα*, w. *ἤδη* (*οἶδα*), and *he knew in his mind words both unseemly and many*; *ἔπεα*, words, expressions, stories. Faesi understands it to mean "*res*, not *verba*." — *ἐριζέμεναι*: an infin. loosely connected w. *ἔπεα... ἄκοσμα... ἤδη*, denoting result. G. § 265, Note; so as to contend, etc. — *ἀλλ' ὅ τι οἱ εἴσαιο* (L. & S. EI' ΔΩ, A, 2)... *ἔμμεναι*: but (to utter) *whatever seemed to him to be*, etc. — *ἀλλ'* introduces a thought opposed to the idea *κατὰ κόσμον*. After *ἀλλ'*, understand the idea somewhat modified of *ἔπεα... ἤδη... ἐριζέμεναι*, perhaps *λέγειν*; *εἴσαιο*, indef. frequency of past action, and rendered as an imperf. — *αἰσχίστος ἀνὴρ*: *he (was) the ugliest man (who) came*, etc.

217-219. A more particular description after the general statement; hence, the asyndeton. The whole passage has been condemned by some fastidious critics; but it exhibits perhaps better than any other the position of the common people in the heroic age. The ugliness of Thersites' person and the coarseness of his language were only a natural set-off to his indecorum (according to the Homeric idea) in speaking at all in the assembly of the people. Cf. above v. 202. — *φολκός*. The critics are now pretty generally agreed in giving this the meaning *bandy-legged*. Cf. Lat. *falx*, *falcatus*, *falco*. — *ἕτερον πόδα*: *in one foot*. Note this use of *ἕτερος*, *οὗτος*, *one of two*, freq. in Hom. See L. & S. — *οἷ*, ethical dat. — *συνοχωκότε*: L. & S. *συνῶκα*. — *ἐπνήνοθε*: L. & S. *ἐνήνοθε*.

220-223. *ἰχθιστος Ἄγ- μάλιστα*: *most hateful especially to*, etc. Notice the double superlative. Cf. *μάλιστα... ἀγχιστα*, vv. 57, 58. — *τῶ... νεικέεσκε* (*νεικέω*, w. iterat. ending and final *ε* of the stem lengthened), *for he used to revile these two*. — *τότ' αὖτ'*: *then again*, or *then however*. — *τῷ... κοτέοντο*, κτί. Whether *τῷ* refers to Thersites or Agam. is not quite certain. I think perhaps the former view is more generally taken; but I am now inclined to the latter. And, as was natural (*ἄρα*), the Achæans were violently angry at this one, etc., i. e. on account of the disappointment which they had just experienced; and Thersites availed himself of this general indignation to pour out his abuse. The passage is at least intelligible and consistent in this view. — *νεμέσσηθεν*: *νεμεσάω*; Ep. -σσ-.

224-228. From what follows it appears that the army had now come to understand the real purpose of Agam.; although in what way, the poet does not very clearly indicate. — *ὁ... βοῶν*: *he (Thersites) shouting long and loud* (L. & S. *μακρός*, I. 3). — *τέο*, Att. *τοῦ*, *τινος*; gen. of cause w. *ἐπιμέμφεαι*; gen. of fulness or want w. *χαρίζεις*. Cf. I, 65. — *δ'*: cf. note I, 131. — *κλισίαι*, sc. *εἰσί*. — *δίδωμεν*. Notice the pers., *whom we Achæans*

give. The arrogance of Thersites in speaking for the whole army is not to be overlooked. It will be seen also that he attributes to Agam. the most selfish and corrupt motives. We have in Thersites not a bad portrait of many a modern demagogue.

229-232. *ἦ*. Notice the accent, the interrog. particle. So in all recent edit. *Are you still in want?* etc. — *κέ*, w. fut. Cf. I, 175, note. — *νίος* (gen. Lex. *νίος*) *ἀποινα* (appos. w. *δν*): *as a ransom for his son*. — *δν* *κεν ἐγώ*, κτέ. Here again the vanity and arrogance of Thersites appear. — *ἥ* *γυναικα νέην*: *or (are you in want of) a new concubine*, etc., as Chrysēis and Brisēis. We might grammatically expect here, depending on *ἐπιδέυει* understood, the gen. *γυναικὸς νέης* (which, however, the metre would not admit of); but the intervening relative sentences, *δν* *κέ* *τις*, *δν* *κεν* *ἐγώ*, may have led to the adoption of the acc. So Am. explains. Others understand *ποθείς* or some similar word; others, *δήσας* *ἀγάγω*. — *ἵνα* *μίσγωι* (subjunc., fr. *μίσγω*) *ἐν φιλότῃ*: *that you may gratify your lust*.

233-237. *κατίσχωι* (*κατίσχω*, *κατέχω*): subjunc.; *may have, may keep*. — *ἀρχὸν ἔοντα*, sc. *σέ*, or *τινά*: *that you, being a ruler, or that one who is a ruler conduct... upon misfortunes*. — *ἐλέγχεα* (*ἐλεγχος*, τό): abstract for concrete. — *Ἀχαιῖδες, οὐκέτ' Ἀχαιοί*: *Achaean women, no longer Achaean men!* Cf. *Æn.* 9, 617, *O vere Phrygiæ, neque enim Phryges*. — *τόνδε*: *this man* (Agam.); a contemptuous expression. Cf. *δδ' ἄνθρω*, I, 287. — *αὐτοῦ*, adv. more fully defined by *ἐν Τροίῃ*. — *γέρα* *πεσσέμεν* (*πέσσω*, *πέπτω*): *to digest his honors*.

238-241. *ἦ* *ῥά* *τί* *οἱ* *χήμεῖς* (= *καὶ ἡμεῖς*), the reading of all the recent edit.; *ἦ* *ῥά* *τί* *οἱ* *χήμεῖς* (= *κε ἡμεῖς*), the reading of Wolf, Spitzner, Voss, Thiersch, Freytag, Cr., Dind. — *ἦ...ἦ*: *whether...or*. — *οἱ* (enclit.): *him*, Agam. — *χήμεῖς*: *we also*, the rest of the Achæans. — *καί* before *οὐκέ*, intens. *or even not*. — Vv. 239-242 are bracketed only in the edit. of F., so far as I have seen. — *ὅς* *καὶ* *νῦν*: *who even now*, or *since he* (Agam.) *even now*. — V. 240; cf. I, 256, 507. — *χόλος*, sc. *ἐστί*. — *μεθήμων*: pred., *but (he is)*, etc.

242-245. *ἦ* *γὰρ* *ἄν*,...*λῶβήσαιο*: condit. omitted; *for* (were it not so, i. e. were Achilles not yielding), etc. Cf. I, 232. — *ἡνίπαπε*: *ἐνίπτω*.

246-249. *πέρ*, intens., *ἔών*, concess.: *though you are*, etc. — *ἴσχεο*: cf. I, 214. — *μηδ' ἔθελε*: cf. I, 277. — *ὅσσοι*: (of all) *as many as came*, etc.

250, 251. *τῷ* *οὐκ* *ἄν*, κτέ. A somewhat doubtful sentence, explained in two different ways: (a) as the optat. w. *ἄν* used to express a mild command or an exhortation; G. § 226, 2; H. 722, b, *therefore do not declaim*, etc.; (b) as the apodosis, w. protasis omitted; cf. v. 242; *therefore* (were it not so, i. e. were you not basest of all who came to Troy) *you would not declaim having*, etc. — *βασιλῆας* *ἀνὰ* *στόμ' ἔχων*: lit. *having kings on your mouth*, or *on your lips*. — With *προφέροις* and *φυλάσσοις* keep in mind *οὐκ* *ἄν*.

252, 253. οὐδέ...ἴσμεν (οἶδα) ὅπως: *not yet do we know at all clearly how*, etc. — τάδε ἔργα: *these affairs*, i. e. the war against Troy. — ἤ...ῖες: *whether we, the sons of*, etc. These words (verses 252, 253) are addressed not alone to Thersites, but to the whole army. Vv. 254–256 are bracketed in all the best editions.

257–261. Cf. I, 212. — κηχέσονται (κηχάνω). The recent editors (Am., F., Koch, Düntz.) regard this as aor. subjunc. w. short mode-sign; *if hereafter* (ἐνι) *I find you*, etc. — ὥς νῦν περ ᾤδε. The local meaning of ᾤδε is denied by most recent critics, who render the clause, *as just now in this way*, or *just as now in this way* (*wie jetzt eben so*. Am.; *gerade wie auf diese Weise*. F.); but Cr., Butt., L. & S. and some others defend the local meaning in some passages, this among others, and render, *just as now here*. The first rendering certainly seems to me awkward. — μηκέτ'...ἐπέη (ἐπι, εἰμι) μηδ'...εἴην: optat. of wishing (without *ἄν* and w. neg. μή); *may the head no longer rest on*, etc., and *may I no longer be called the father*, etc.; Ὀδυσσεύ, dat. com. used with emphasis st. ἐμοί, *on the shoulders of Odysseus*. — ἀπὸ...δύσω, tmesis.

262–264. χλαῖνάν τ' ἤδὲ χιτῶνα: *both your cloak and tunic*; appos. w. εἴματα. For a description of these garments, see Dic. of Antiq.; also Auten. — τὰ τ'...ἀμφικαλύπτε: *and whatever covers your nakedness*, i. e. the girdle, μίτρη, or ῥῶμα. Cf. 4, 187. So F., Düntz., Koch, Naeg. Others render it, *which* (τὰ τε Epic use) *cover*, etc., making τὰ τε refer to χλ- and χι-. — αὐτὸν δὲ...ἀφήσω is closely connected w. εἰ μή...δύσω: *if I do not strip off...and drive you yourself*, etc. — πεπληγὸς (πλήσσω), sc. σέ.

266–269. ὁ δ': *but he*, i. e. Thersites. — οἱ ἐκφυγε: *escaped from him* (while he sought to suppress and conceal his tears); οἱ (enclit.), dat. of interest. — μεταφρένου ἐξυπανέστη (ἐξ, *out*, ὑπὸ, w. gen. *from under*, ἀνά, *up*)...χρυσέου: *rose up from his back under the golden sceptre*. ὑπο (anastrophe) repeats ὑπ- in compos. — ἔτετο. Up to this time, it appears, he had been standing; v. 255 (ἦσαι, κτέ.) is thought to be an interpolation. — ἀχρεῖον (L. & S. ἀχρεῖος, II.) ἰδὼν: *looking useless*, or *looking foolish*. Note this peculiar use of ἰδὼν.

270–273. οἱ δέ: *and they*, the Greeks who were looking on. — καὶ ἀχνύμενοι περ: *even though exceedingly grieved*, not at the chastisement of Thersites, but because they were not yet allowed to return home. — ἐπ'...γέλασαν: ἐπυγέλω. ἡδύ implies that they enjoyed the laugh, and may be rendered *heartily*. — τις is here spoken of many; *one and another*, or *many a one*. — ἐπέσκεν...ἄλλον. Gladstone calls attention to the fact that a certain degree of freedom of conversation was allowed in the assembly in the Homeric period. — μυρτ'.. ἐσθλά, obj. of ἔοργεν (ῥέζω). — ἐδάρχων: only here w. the acc.; perhaps as acc. of cognate meaning. — κορύσσων. The metaphor should not be lost sight of (fr. κόρυς, *a helmet*); πόλεμον is

perhaps best viewed as cogn. acc. commonly rendered, *sitting out, preparing*, L. & S. κορύσσω, I.

274-277. μέγα, adv. w. ἀριστον: *far the best, the very best*; obj. of ἔρεζεν (one ρ metri gratia, fr. ῥέζω). — εἰς: *he who, or since he, in that he*, subj. of ἔσχε (ἔχω); τὸν λωβ-έπεισ-; note the order, *this bully, the babbling (one)*. Cf. I, 340, τοῦ βασιλῆος ἀπηρέος. Adj. placed last for emphasis; ἀγοράων w. ἔσχε, *has restrained...from his harangues*. — οὐ θῆν μιν. Note the asyndeton, imparting more liveliness to the expression. *Surely his insolent heart will not prompt him over again to berate*, etc. Notice πάλιν αὖτις used together; πάλιν means primarily *back*; secondarily, it denotes repetition; while αὖ, αὖτις, Ionic αὖτις, denotes primarily repetition, *again*, and only secondarily and very rarely the idea *back*. — ἀνήσει, ἀνέημι.

Vv. 278-332. — Speech of Odysseus in the assembly, in which he seeks to console and encourage the Greeks.

278-280. φάσαν, w. πληθὺς, a collective noun. — ἀνά, w. ἔστη. — παρὰ δέ, sc. αὐτῶ: *and by his side*. — εἰδομένη: L. & S. Εἰ' Δῶ, A, II. 2, *resembling*, w. dat. — σιωπᾶν, σιωπάω. — ἀνάγα: plupf. in form; impf. in meaning, L. & S. ἀνωγα. — ὥς, final conj., *that, in order that*, w. ἀκούσ-ἐπιφρασσάλο (ἐπιφράζω).

281-283. ἅμα θ' (= τε)...τε καί. Critics are not agreed as to the first τέ. Düntz writes χ' = κέ; A. Nauck suggests the reading ἅμα οἱ (dat.). The recent editions, however, generally retain τέ. Perhaps the suggestion of Auten. is most satisfactory, that it is a repetition like οὐ μὲν οὐδέ, οὐδὲ μὲν οὐδέ and others found in Epic poetry, or it may be joined to ἅμα as often to καί, μὲν, γάρ, ὅπως, κτέ. Cf. L. & S. τέ B. The verse may be rendered, *in order that at once both the first (i. e. the foremost, the nearest) and the last (i. e. the remotest) sons of the Achæans*, etc. Few men can be heard by so large a multitude, and absolute quiet was necessary. — V. 283. Cf. I, 73.

284-288. σέ...ἐλέγχιστον θέμεναι (θεῖναι): *to render you the most disgraced*; πᾶσιν...βοῦν, *in the eyes of*, etc. — ὑπόσχεσιν ἦν περ (intens.) ὑπέσταν (= ὑπέστησαν): *the promise (the very one) which they made while still on their way (στείχοντες) hither*, etc. — V. 288 is explanatory of ὑπόσχεσιν. — ἐκπέρσαντ', sc. σέ: *that you after having sacked*, etc.

289-291. ὥς τε: *as*; cf. the τέ here w. τέ after ἅμα, v. 281. — ἦ...τέ seems to be a union of two constructions, ἦ...ἦ and τέ...τέ. We cannot say in Eng. *either...and*. We may therefore omit the ἦ in translating, unless we read ἦ intens. (So Am.); *for indeed, like*, etc. — ὀδύρονται: *they lament*, implies the notion of longing, and hence takes the infin. — ἦ μήν: see L. & S. μήν. — καὶ πόνος ἐστίν: *it is even a hard lot*, lit. *a labor*; ἀνιθέρτα, sc. τινά, *that any one*, etc.

292-294. *καὶ γὰρ τις θ'...μένων...δοχάλας*: for any one remaining...is sad, etc. *θ'* = *τέ* w. *γάρ* (F., Düntz.). Cf. *ἄμα τε*, v. 281, note. Yet Am. joins *τε* w. *τις*, *any one whatsoever*. The editors all join *καὶ* w. *ένα*, *even one*. The arrangement, however, seems to me against this. — *ὅν περ* relates to *τις*, is the obj. of *ἐλλείψιν*, *one whom*, etc.

295-298. *ἡμῖν, κτί.*: but to us remaining here. Dat. of interest. — *τῷ*: illative, *therefore I am not indignant that*, etc. It will be observed that Odys. here apologizes for the impatience of the Achæans, thus establishing a sympathy between himself and his hearers. — *ἀλλὰ...αἰσχρόν τοι*: yet it is altogether disgraceful. — *δὴρόν τε...κενὸν τε*, sc. *τινά*, *that one remain a long time and*, etc.

299-304. *τλήτε* (L. & S. *ΤΛΑ΄Ω*) *κτί*. Notice the animating effect of the asyndeton. *Bear up, my friends!* — *ἐπὶ*, w. *χρόνον* denotes properly extent over a period of time up to a certain point; may be rendered, w. *μεινᾶτε*, *remain awhile*. — *ἤ...ἤ*: *whether...or*; cf. v. 238; Att. *πότερον...ἤ*, or *εἰ...ἤ*. — *ἔτεόν...μαντεύεται*: Am. and Koch understand *ἔτεόν* as adv., *whether Calchas is in reality a prophet*. Auten., L. & S. take it as adj. used as subst., *whether Cal. prophesies the truth*. The latter seems to me better, as *μαντ-* is usu. trans. — *οὓς, κτί.*: a hypothet. relat. clause; hence, the neg. *μή*, (*you*) *whom the deadly fates did not carry away* (lit. *the fates of death did not go carrying*).

304-307. *χθιρά τε καὶ πρόωρα*: lit. *yesterday and the day before* is often used of events somewhat remote, yet vividly remembered, and hence seeming but as yesterday. Cf. *χθὲς καὶ πρόην* in Herod. and *nuper* in Latin. Some modern critics connect this phrase with the preceding sentence; but ancient scholars and also the most recent critical editt. place a colon or period after *φέρουσαι*, v. 302, and join this with the following; thus, *but lately, when the ships...and we were offering...then appeared* (v. 308), etc. — *Αὔλιδα*: Aulis, in the eastern part of Boeotia. — *κακά*, obj. of *φέρουσαι*. — *ἀμφὶ περὶ*. Similarly in Eng. we say, *round about*. — *κατά*: (*dispersed*) *among*. — *ῥέειν* (*ῥέω*, *to flow*): impf. 3d pers. sing. w. *ν* movable. — *πλατανίσκη*: *plane-tree*; is indigenous in Greece; resembles in appearance the tree often called in this country "buttonwood" or "sycamore."

308-310. *ἐπὶ* (means properly *extending over*; cf. *ἐπὶ*, v. 299) *νώτα*: *upon the back*. Plur. very common. Cf. Lat. *terga*. — *τόν ῥα* (*which*)... *πρός ῥα*. "The particle *ῥα*, meaning *accordingly*, *of course*, *you know*, refers back to *εὖ...ἴδμεν*, v. 301." F. — *ὑπαίξας...ἔδρουσεν*, w. *δράκων*: *gliding from under an altar darted towards*, etc.

311-314. *νήπια τέκνα*. The same words in v. 136 mean *infant children*; here spoken of the young of a sparrow; may be rendered, *an infant brood*. — *ὑποπτηῶτες* (*ὑποπτῆσω*): *cowering under*. — *ὀκτώ*. Note the order. I think it easier and more perspicuous to follow in translating the

order of the clauses in Greek. — τέκε (τίκτω): here spoken of a bird, *that hatched the young*. — ἐνθα, repeated for perspicuity from v. 311. — δ γε: *this one*, i. e. δράκων. — τοῦς: referring to νεοσσοί, obj. of κατήσ-. — ἐλαυνά: adv. w. τετριγῶτας (τρίζω).

316-318. — ἐλελιζόμενος (ἐλελίζω)...λάβεν...ἔφαγε, sc. δράκων. — πτέρυγος: gen. part.; H. 574, b; G. § 171, Note; *seized her by the wing*. — ἀμφιαχύαν (ἀμφιάχω) w. τήν. — κατά w. ἔφαγε (κατεσθίω). — καὶ αὐτήν: *and (the sparrow) herself*. — ἀρίζηλον (ἀρι- intens. ζῆλος = δηλος), w. τόν: *the god made him very plain*, i. e. *made him a prodigy*. Am. reads here αἰζήλον, and translates as above. Koch reads αἰζήλον, but translates it *the god made him invisible*. The first rendering is the usual one, although some strong reasons favor the latter. — ὅς περ ἔφηνεν (φαίνω): *the very one who made him appear, brought him to the light*.

319-322. λαάν...ἔθηκε: *made him a stone*, i. e. *turned him to stone*. — οἷον ἐτύχθη (τεύχω): *at what had happened* (lit. *such a thing as*, etc. — ὡς οὖν...Κάλχας δ' αὐτίκ' ἔπατα: *when (or as) therefore...then Calchas immediately thereupon*; δ' = δέ. Cf. I, 58 and 131, note. — δαυὰ...εἰσῆλθε: *the dread prodigies of...entered among*, etc.

323-325. ἄνεψ, adj., nom. plur., Att. 2d declens. *Why were you silent?* Several critical edit. read here ἄνεω, adv. with nearly the same force. — ὀψιμον ὀψιτελεστον. The latter adj. repeats and confirms the idea of the former with a paronomasia; *late, late in its fulfilment*. Cf. I, 99, ἀπριάτην ἀνάποιον. — δου (Att. οὔ, rel. pron.) κλέος: *the fame of which*.

326-332. ὡς οὗτος...ὡς ἡμεῖς. *As this (serpent)...thus we*, etc. Note the dif. bet. ὡς (relat.) and ὡς (demonst. = οὕτως). — αὐθι, there, i. e. in the Troad. — τῷ δεκάτῳ δέ: *but on the tenth (year)*, or, as F. renders, *but then, on the tenth*. — κείνος, i. e. Calchas. — τῶς = ὡς, οὕτως. — τὰ δὴ νῦν πάντα τελ-: *just these things all now are being fulfilled*. — ἄγε, interjec., *come!* — αἰτοῦ, adv., emphat. posit. at the beginning of the verse and separated from its verb, *on the spot*. — εἰς δ' κεν...Ἄ-: *until we have taken*, etc. — ἄστυ, the city, with special reference to the houses and walls.

Vv. 333-393. — Speech of Nestor and reply of Agamemnon.

333-338. ἀμφί w. κοράβησαν. — ἀυσάντων ὑπ' Ἀχ-: lit. *by the Achæans having shouted*, i. e. *by reason of the shouting of the Achæans*. — ἐπαυήσαντες, w. the subj. of λαχόν. Notice the form -ήσαντες; Att. -έσαντες. — ἰοικότες ἀγοράασθε (ἀγοράομαι: alpha duplicated. H. 370 D; G. § 124): *you talk like*, etc. — νηπιάρχους: emphat. posit., *like children, young children, whom*, etc.

339-341. πῇ δὴ...βήσεται ἡμῖν: *Whither now will go*, etc., i. e. *What will become of*, etc.; συνθεσῖαι τε καὶ ὅρκια, *your covenants and oaths*. Ref-

erence is here made particularly to the promise mentioned in v. 286 ff.; *ἡμῶν* (so Am., F., and Koch; Düntz. writes *ἡμῶν*; Cr. and Dind. *ἡμῶν*.) may be viewed as dat. of interest, or as ethical dat., which is nearly the same thing. — *ἐν πυρὶ... γινώσκοτο, κτέ.* This has the form of a wish (*κτέ* being omitted), and so it is now usually understood: *In the fire, may our counsels, etc., fall!* A sudden expression of impatience. — *ἧς* (dat. plur.) *ἐπε-πιδέμεν* (plupf., syncopated fr. *ἐπεπιδάμεν*; L. & S. *πειθω*): *in which we trusted.*

342-345. *αὐτως*: *just so, only so, i. e. without accomplishing anything, in vain.* Am., F., Koch. — *μηχος*: *contrivance, expedient, i. e. for taking Troy.* — *οὐ δ'*: cf. I, 282; also I, 131, note. — *ἔθ' ὥς πρὶν*: *still as formerly, connect w. ἀρχεῖν lead, etc.*

346-349. *τούσδε δ' ἴα* (imperat. fr. *ἰάω*): *and suffer these, etc.* — *ἕνα καὶ δύο*, appos. w. *τούσδε*: lit. *one and two*, or, as we often say, *here and there one.* — *ἄνους... αὐτῶν* is parenthetical. Am. and F. take *αὐτῶν* as neut.: lit. *there will not be any accomplishment of them, i. e. of those things which they plan.* Koch, Naeg., et al., take it as masc., *there will be no accomplishment on their part, i. e. they will accomplish nothing.* I prefer the latter. — *πρὶν... λέναι, πρὶν... γινώμεναι*, w. *τοὶ κεν... βουλεύωσι, who plan to go to Argos before knowing, etc.* A similar repetition of *πρὶν* is not rare. Cf. I, 97, 98.

350-353. *γὰρ* (expeget., see I.ex.) *οὖν* (confirmative): *for certainly.* For other instances of the confirmative use of *οὖν*, see II. I, 57; 2, 321. — *κατανεύσαι* (absolute): *nodded assent, made a promise*; *Κροῖωνα*, subj. — *ἡματι τῷ δτε*. Note the peculiar order; a frequent formula; *on that day when.* — *ἀστράπτων... φάλων* (nom. st. acc. *ἀστράπτοντα... φάλλοντα*; as though the sentence had begun *Κροῖων κατένευσε*. Such a change of construction in the midst of a sentence is called *anacoluthon*); *by lightening on the right, etc., explains κατανεύσαι.*

354-356. *τῷ*, illative, *by reason of this, therefore, let no one, etc.* — *πρὶν... πρὶν*: cf. v. 348, note; *before each one has lain with a wife of the Trojans and avenged, etc.* Note this use of *τῷ*, indefinite, but implying *each one*. So in v. 382. — *πᾶρ*: apocope. Differs how fr. elision? — *Ἑλένης* may be viewed as subjective, or as objective, gen.; *the longings and groans of Helen* (so Am., Butt., F., et al.): *the struggles and groans (of the Greeks) for Helen* (so Düntz., Cr., Naeg., et al., including the ancient critic Aristarchus). The predominance of authority seems to favor the latter rendering.

358-363. *νηός*, w. *ἀπρέσθω*: *let him touch, etc.* — *ἑσθαιμοιο*: cf. 170, note. — *ὄφρα*, final, *to the end that*; *ἐπίσπῃ, ἐφέπω*. — *οὐ τοι ἀπόβλητον, κτέ.*: lit. *not to-be-rejected will be the word, whatever, etc.* Notice the *asyndeton* in this and the following verse. — *κρίνει*: in the primary sense,

separate, divide; κατά, *according to or into*. — ὥς w. subjunc., final. — φρήτρηφιν. For the Epic case ending φιν(ν) see H. 206 D; G. § 61, N. 3. — φύλα, sc. ἀρήγη.

364–368. εἰ δέ κεν ὥς: Att. ἐὰν δὲ οὕτως. Note carefully the difference bet. ὥς, v. 363, and ὡς, v. 364. — ἐρέης, ἐρδω. — ὅς θ' ἡγεμόνων (sc. ἐστί), κτέ.: *both who... (is) cowardly*, etc., — definite and positive; ἥδ' ὅς κ' ἐσθλὸς ἔρσι (= ἦ fr. εἰμι), and *who perchance may be brave*, — hypothetical. — κατὰ σφέας: *by themselves, separately*. Cf. I, 271; μαχέονται, fut. — Notice the two forms γνώση, v. 365, and γνώσεται, v. 367. The latter is more comm. in Hom., pronounced in two syllables here by synizesis. — ἥ...ἥ: *whether...or* (cf. v. 300). This is the reading of Am., Düntz., F., Koch; but Cr., Dind., Naeg., read εἰ...ἥ, as in Att. — καί, intens.: *even*; θεσπεσίη, L. & S. θεσπέσιος, II. — οὐκ ἀλαπ-: *you fail to take*; κακόν...ἀφραδ-, dat. of cause, manner or means, *by reason of*, etc.

370–374. αὐτ', used here in the strict sense, *again*, and not as a mere particle of transition. — ἀγορῇ: *in the assembly*, or in the business of the assembly, *in debate, deliberation*. — νικᾷς w. ὕλας: *you surpass*, etc. — αἶ γάρ (= Att. εἰ γάρ), ...μοι...εἴεν...: *would...there were to me*, etc., i. e. *would, O father Zeus*, etc., *that I had*, etc.; a form of wish, the fulfilment of which is uncertain. — τῷ (introduces the conclusion; cf. v. 250): *then would*, etc. — ἀλοῦσα (ἀλλοσκομαι, passive in all the tenses, even in the 2 aor. which is act. in form), w. πόλιν.

376–380. μετ' w. acc. in Hom. often in the sense, *into the midst of*. — βάλλα. Note the force of the pres. tense. — ἐγὼν Ἀχιλεὺς τε. The common order both in Greek and Latin. English idiom, *Achilles and I*. — ἐγὼ δ' ἤρχον: *and I began, I took the lead*, etc.; a public acknowledgment of his fault. — εἰ...βουλευόμεν: a more animated and hopeful form of supposition than ἐὰν...βουλεύσωμεν; G. § 220, I. 2 (b). — ἔς γε μίαν, sc. βουλῇ suggested by βουλευόμεν, *if we shall ever advise for one and the same plan*, or more simply, *if we shall ever be at one*. — οὐδ' ἡβαιόν: *not even for a little*; emphasizes the preceding statement.

381–385. ἔρχεσθε...ἐντάγωμεν. The first is addressed to the assembly; in the latter word the speaker includes himself. A similar change of person is not unusual. — δεῖπνον: the principal meal of the day. From the narrative, v. 48 ff, it appears that a good portion of the day was already gone; yet enough remained to warrant their preparation for a general engagement. δεῖπνον may perhaps in v. 381 be rendered *dinner*; in v. 383, *fodder*. — Ἄρηα, Ares, the god of battle; by meton. for *battle*; *that we may join battle*. — τις: *every one*, or *each one*. Cf. v. 271. — εὖ...θέσθω: *let each one place well his shield, or adjust well*, etc., that it may be ready for use at any moment. — ἀμφίς: usu. an adv., here a prep. w. ἄρμ-, *having looked well round about his chariot*. — ὥς κε...κρινώμεθα: *in order that*

we may contend (lit. *decide among ourselves*) *in*, etc.; or, *since we shall*, etc. With the former rendering, we have the unusual const. of *ἄν* (κῆ) after a final conj. G. § 216, Note 2; H. 741. With the latter rendering we have *ἄν* (κῆ) w. the subjunc. as fut. Cf. I, 137, κὲν ἔλωμαι. I now prefer the former rendering. — πανημέριοι: cf. I, 472 note.

386–389. οὐ γὰρ...μετέσσειται: *for there will not be meanwhile* (μετ-). — ἰδρώσει μὲν τευ (= τῶος), κτῆ. *The strap of the man-encircling shield around the breast of many a one (or of each one) will reek with sweat.* — τεῦ w. τελαμών and w. στήθ-. — χεῖρα, acc. of specif.: καμείται, sc. τῆς; *many a one will grow weary in the hand*; Eng. idiom, *the hand of many a one will grow weary around*, etc.

391–393. ὅν, obj. of νοήσω (aor. subjunc.): *whomsoever I shall perceive*. — μὴνάζειν w. ἐθέλοντα: *wishing to remain*. — οὐ οἱ (dat. referring to ὅν) ...ἔσσειται (Att. ἔσται), afterwards, *to him there shall not be any sure means* (ἀρκιον) *of escaping*, etc. This views ἀρκ- as subst. It may be viewed as adj. thus, *an escape from* (lit. *to escape from*)...*to him will not be sure*.

Vv. 394–454.—Applause of the army. They repair to their meal. Agamemnon entertains the kings in his tent and offers a sacrifice. Afterwards, at the instance of Nestor, the army is marshalled for battle. Athena is present and assists.

394–397. ὡς ὅτε κύμα, sc. ἰάχη: *as when a surge resounds upon*, etc. — ὅτε κινήσῃ, sc. αὐτό, i. e. κύμα: *when the south-wind coming moves* (ἔλ). Notice here again ὅτε (st. δταν) w. the subjunc. Cf. I, 80, note; 2, 209, ὅτε...βρέμεται, note. — σκοπέῳ, appos. w. ἀκτῇ: *on a lofty beach...on a projecting cliff*. — τόν, i. e. σκόπελον. — ἀνέμων: gen. of cause, *waves driven by*, etc. — ὅτ' ἄν...γένωνται, sc. ἀνεμοι: a fuller description of παντοίων.

398–400. ἀνστάντες = ἀναστάντες. — κεδασθέντες: κεδάννυμι, σκεδάννυμι. — ἄλλος ἄλλῳ: a familiar idiom both in Latin and Greek, *one...to one, another...to another*. Cf. ἄλλοθεν ἄλλος, v. 75; ἄλλη ἄλλων, v. 804. — ἔρεξε (ῥέζω): impf., *proceeded to sacrifice*, or simply, *sacrificed*.

402–406. δ...Ἀγαμ-: cf. ol.. Ἀχαιοί, I, 344, note. — κίκλησκεν: *called, invited*, not merely to assist in the sacrifice, but to participate in the feast which followed. — Αἴαντε δύο (Att. δύο): *the two Ajaxes*; Ajax son of Telamon, far the more celebrated of the two, and Ajax son of Oïleus. — Τυδείος υἱόν: *son of Tydeus*, i. e. Diomed (or Diomēdes), king of Argos, descended from an Ætolian family. His exploits are celebrated especially in the 5th book.

408–410. οἱ (enclit.) ἦλθε: *came to assist him*; dat. com.; may at sight be known as dat. and not nom. pl. of the article, by the accent of δέ. — ᾔδει...ἀδελφεόν ὡς ἔπνεύετο: prolepsis; lit. *he knew...his brother how he*

was toiling, i. e. *he knew...how his brother, etc.* — *περίστησαν* = *περιέστησαν*: *they stood around.* — *οὐλοχ*:- cf. I, 449.

411. *τοῖσιν...μετέφη*: *praying spoke among them*, i. e. the chiefs. — *κελαινεφές* (a shortened form of *κελαυονεφές*, fr. *κελαυός*, *black*, and *νέφος*, *cloud*), *wrapped in dark clouds*, or, more briefly, *cloud-wrapt.* — *αἰθέρι* (locative) *ναίων*: *dwelling in the clear upper air.* This last may be true, although he is wrapped in clouds as in a garment. Cf. I, 497 ff. The idea of Jehovah wrapped in clouds or appearing in a cloud is especially frequent in the Scriptures; and yet He is also represented as “dwelling in the light which no man can approach unto,” and as “covering Himself with light.”

412. *μή* w. the infin. (as imperat., 3d pers.) denotes an energetic, passionate wish. Am., Koch. — *πρίν*, repeated in the next verse. — *ἐπ’...δύναι ἐπὶ...ἔλθειν*: *let not the sun go down and darkness come upon (us).* Cf. Epistle to the Eph. iv. 26: *ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, let not the sun go down upon your wrath.* With *ἐπιδύναι*, cf. Lat. *occido*. Though *ἐπὶ* is expressed twice in the Greek, it is better English to render it but once. The interpretation of *ἐπὶ* w. *δύναι* has been a troublesome point with the critics. The rendering, *upon us*, or *upon the battle-field*, seems to me satisfactory.

414, 415. *κατὰ* w. *βαλέειν*: *πρηγές*, adj. w. *μέλαθρον*, placed by prolepsis before *βαλέειν*; intensifies the idea of *κατὰ*; *αἰθαλόεν* (fr. *αἶθω*, *to light up*, *to blaze*) means either *burning*, *blazing*, or, as a result of fire, *blackened*, *sooty*. The v. may be rendered, *before I hurl down headlong the blazing roof of, etc.*, or *the blackened roof of, etc.* — *πρήσαι*, *πύμπρημι*. — *πυρός* w. *πρήσαι*, nearly in the sense of *πυρί*, gen. of source. H. 579, 582; G. § 176, 2; “*ἐμπρήσαι* occurs in the Iliad three times w. gen., six times w. *πυρί*” (Naeg.); cf. also 6, 331; *δηλοῖο*, *hostile*, or *burning*, *consuming*; and *burn the gates with*, etc.

417-420. *ῥωγαλέον*, adj. w. *χιτῶνα*, repeats and strengthens the idea of *δαΐζει*. — *πολλές...ἐταῖροι...λαζολάτο*: optat. without *ἄν*, a wish; and *may many*, etc. See L. & S. *λάζομαι*. — *πῶ*: cf. I, 108, note. The meaning *in any manner* is preferred here by F., Düntz.. Koch; *nor, as might be expected (ἄρα) did the son of Kronos in any way accomplish for him (his wish)*; or, as Am. et al. understand *πῶ*, *nor yet*, etc. — *δέκτο*, *δέχομαι*. — *ὀφέλλεν*: *ὀφέλλω*. To be carefully distinguished fr. *ὀφέλλω*, Ep. for *ὀφείλω*.

421 ff. Cf. I, 458 ff. — *σχίζῃσιν*, *with*, etc. In I, 462, *ἐπὶ σχίζης, ὕρον*, etc. — *ἀμπείραντες*: *ἀναπείρω*. — *ὑπείρεχον*: Att. *ὑπερείχον*. — *Ἡφαίστοιο*: the name of the god of fire by meton. for *fire*. Cf. *Ἄρρα*, 381, note.

433-440. *τοῖς δὲ αὖθις μύθων ἤρχε*: lit. *began words to them*, i. e. *began speaking to them.* — *μηκέτι νῦν δὴθ’* (= *δηθά, δὴν, δηρὸν*) *αὖθις λεγόμεθα*: *let*

us no more now a long time discourse here (in the tent). — ἀρβαλ-, ἀναβαλ-. — κήρυκες... κηρύσσοντες ἀγαιρόντων (imperat.): *let heralds summoning the people of... assemble (them)*, etc. — ἡμεῖς δ' ἄθροοι (rough breathing, Am., F., Koch, Düntz.; ἄθροοι, Cr., Dind., Naeg.) ὥδε: *and let us in a body as we are*, etc., or, (*being*) *in a body here*, etc. — ἡμεῖς, i. e. the chiefs mentioned 404 ff. — ὥδε: cf. note v. 258. — ἵομεν, ἐγείρομεν: subjunc. w. short mode-sign. — ὄφρα κε. Notice again *κε* in a final sentence. Cf. v. 385, note.

442-446. κηρύκεσσι... κέλευσεν. Notice again *κελεύω* w. dat. Cf. vv. 50, 151. — οἱ ἀμφ' Ἀτρεΐωνα: H. 639, Phrases; *Atreion and his attendants, the Zeus-nourished kings*. — μετὰ δέ, sc. τοῖς or αὐτοῖς. — Ἀθήνη, sc. θῦνεν. Athena was probably, according to the conception of the poet, invisible. Cf. 1, 198. The fact of their being invisible is stated of other divinities in several places in the Iliad and Odyssey.

447-449. ἔχουσα w. Ἀθήνη. — ἐρίτ-, ἀγήρων (L. & S. ἀγήραος) ἀθαν-, w. αἰγίδα. For a description of the aegis see L. & S. αἰγίς. The goddess took along her shield because she now intended battle. — ἀγήρων ἀθανάτην τε: expegetical of ἐρίτιμον; elsewhere in Hom. spoken only of persons. — τῆς... ἡερέθ-: *from which float*, etc. — παγχρύσοι... ἐνπλεκέες. The expression indicates that the art of working gold in delicate threads was known in the Homeric age. The wonderful discoveries of Schliemann confirm the Homeric representations both as to the quantity of gold and the art of working it. — ἑκατόμ... ἑκασ-. Note the mode of designating value. Cf. 6, 236.

450-454. σὺν τῇ: *with this*, i. e. the aegis. — διέσσοντο: διασεύω. — σθένος: obj. of ἐν... ὥρσεν (ἐνδρυσμι). — καρδίῃ: partitive appos. w. ἐκάστω (σχῆμα καθ' ὅλον καὶ μέρος); lit. *she infused strength in each one, the heart*, i. e. in an Eng. idiom, *strength in the heart of each one*. — ἄλληκτον, adv. — πολεμ... μάχ- w. σθένος: *strength to war and fight*. H. 767; G. § 261. — νέεσθαι, κτέ. is in const. a subst. in the nom.; *became sweeter to them than to go*, etc.

Vv. 455-483. — The march into the plain pictured in a series of striking comparisons.

455-458. ἥτε... ὥς (v. 457): cf. v. 87, note. — τῶν w. χαλκοῦ (Am., F., Düntz.); gen. abs. (Koch, Cr., Naeg.). I prefer the former, as indicated in my first edition. *So the gleam from the divine armor of these, as they advanced, all-shining reached through the upper air to heaven*; θεσπεσίοιο, *divine, indescribable*, spoken with particular reference to the vast number of the pieces of armor; χαλκοῦ, *bronze or copper*. The kitchen-utensils, such as kettles, were of copper; but the armor and some of the vases were of bronze (about 90 per cent of copper and 10 per cent of tin).

Cf. Schliemann's Mycenæ, p. 367. Here χαλκοῦ, by meton. as often, the material for the thing made of it, *armor*.

459-463. τῶν, repeated in v. 464, limits ἔθνεα. Observe that ἔθνεα is used w. ὀρνίθων in v. 459; w. τῶν denoting persons in v. 464; w. μυιάων in v. 467. We say in Eng., *flocks of birds, nations of men, swarms of flies*. — Ἀσίῃ ἐν λαμῶνι, *in the Asian meadow*. From this field in Lydia, south of Mt. Tmolus, the name Asia has been gradually extended to its present signification. — ἐνθα καὶ ἐνθα ποτῶνται (subj. ἔθνεα, neut. pl. w. pl. verb), *fly often here and there*. — προκαθίζοντων, w. χηρῶν, κτέ., *while they light, etc.*; προ- naturally denotes the forward movement of a bird in lighting.

464-468. τῶν: of these, i. e. the advancing army of the Greeks; cf. τῶν, v. 459. — ἀπο, anastrophe. — προχέοντο: again a pl. verb w. neut. pl. subj. — ὑπό, separated by tmesis fr. κονάβιζε, governs ποδῶν; αὐτῶν... ἱππῶν limit ποδῶν; *under the feet both of them (the men) and of, etc.* — ἴσταν denotes an act subsequent to προχέοντο, *they stood, they halted*, now that they had arrived on the Scamandrian plain (v. 465; called also a meadow, v. 467). — μύριοι. Recollect the dif. bet. this and μόριοι. — ὄσσα τε (Epic use of τέ)... ὥρη: *as many as the leaves, etc., come forth in their season*.

469-472. ἤτε...τόσσοι: *as...so many*. Above we have εὔτε...ὥς (vv. 455, 457); ὥς τε...ὥς (vv. 459, 464), *as...so*. — ἔθνεα πολλά, sc. ἡλάσκουσιν. It may be rendered somewhat freely, *Like many swarms of buzzing flies, which roam about, etc.* — τόσσοι: *so many*. We might expect here ὥς as correl. w. ἤτε (cf. v. 457); but τόσσοι directs the mind more distinctly to the idea of the vast number. — ἐπὶ Τρώεσσι: *over against, etc.*, a rare use of ἐπὶ in prose. — διαρραῖσαι (διαρραῖω), sc. Τρώας; μεμαῶτες, L. & S. ΜΑ'Ω.

In this remarkable succession of comparisons, the fire on the mountains pictures the gleaming of the armor in the distance; the flocks of birds, the number and noise of the advancing host; the leaves and flowers in their season, and also the swarms of flies in the shepherd's fold, fix the mind on the vast number of the army as they stood in the plain.

474-479. τοὺς, repeated after ὥς, v. 476, obj. of διεκόσμεον. — ὧς τ'... ὧς: *as...so*. Cf. vv. 459, 464. — πλατέ': πλατύς. — αἰπόλοι ἄνδρες. Note the idiom. Cf. βοὺς ταῦρος, v. 480; πατρίδα γαίαν, v. 454. In Att. ἀπόλοι, βοῦς, πατρίς would be used alone. Many similar examples occur in Hom. — ἐπεὶ κε = Att. ἐπειδάν. — νομῶ. Distinguish carefully fr. νόμῳ. — μιγέωσιν: 2 aor. subjunc. pass. fr. μίγνυμι. — τοὺς: obj. of διεκόσμεον: cf. κρίνοντες, v. 446. — λέναι: infin. of purpose w. διεκόσ-, *arranged...to go*, etc. — μετὰ δέ: v. 446. — ὀμματα...κεφαλὴν...ζώνην, στήρνον: accs. of specif., *in his eyes and head, like the thunder-loving Zeus; in his waist, like*

Ares, etc.; ζώνη, not here *the girdle*, but by meton. that part of the body encompassed by the girdle. It is questionable whether the characteristics of these three gods were already in the Homeric age embodied in sculpture, as suggested by Ameis; but much more probable that the sculptors of the historic period took their ideas from Homer.

480-483. βούς...ταῦρος: cf. note on αἰπόλοι ἄνδ., v. 474. — ἀγέληφι (cf. note v. 363, φρήρηφιν): dat. of place. — μέγ', adv. — ἔπλετο (gnomic aor. H. 707; G. § 205, 2): cf. I, 418, ἔπλεο. — πάντων w. ἑξοχος: *greatly distinguished out of all*, or, as we say, *above all*. — ἀγρομένησιν (ἀγείρω). Note the gender; w. βέεσσι; governed by μετα-. — τοῖον: pred. w. Ἄτρεθην; *such did Zeus render*, etc. — ἐκπρεπέα...καὶ ἑξοχον w. Ἄτρ.: *conspicuous among many* (or *among the multitude*) *and eminent among heroes* (so Am., Koch, Cr., Naeg.). With the const. of ἠρώεσσιν, cf. ἀπρεπέα Τρώεσσιν, 6, 477; πᾶσιν ἐλέγχιστον...βροτοῖσιν, 2, 285. Many similar examples occur in Hom. of the dat. w. adjs. denoting distinction, or with the superlative. Yet Düntz. and F. join πολλοῖσι w. ἠρώ-, *conspicuous and eminent among many heroes*. The former rendering seems to me to present the thought in a more striking and natural form, while the grammatical const. of ἠρώ- (without ἐν) can be easily explained.

Vv. 484-493. — A solemn invocation of the muses, as an introduction to the catalogue of ships.

484-487. — ἴσπετε, impv.: L. & S. εἰπον. — Μοῦσαι: cf. note on θεά, I, 1. — πᾶρστέ τε, sc. πᾶσιν, suggested by πάντα, *are present with (all things)*. This and the following clause are noteworthy statements. — ἡμεῖς, *we*, i. e. the singer, the poet, who recited the story. — κλέος οἶον (note the breathing): *the report alone, only the story* (which the people tell). This may bear on the question of the source of the poet's information. No reference is here made to earlier, shorter poems on the same subject, but only to tradition. — οὐδέ τι ἴδμεν (Att. ἴσμεν): *nor do we know anything*, i. e. we have no definite knowledge derived from personal observation. — οἱ τινες (δοῖς): connect closely in thought w. ἴσπετε νῦν μοι.

488-490. πληθύν: emphat. posit. — οὐκ ἂν ἐγὼ μυθήσομαι (subjunc. w. short mode-sign) οὐδ' ὀνομήνω (ὀνομαίνω). For ἂν w. subjunc. nearly in the sense of the fut. indic., see II. 720, ε'; G. § 209, 2. For the mixed form of cond. sent., see H. 750; G. § 227; *I could not mention or name* (or more lit. *I shall not*, etc.)...*not even if I had*, etc. — χάλκεον...ἦτορ ἐνείη: *and if there were within me*, etc.; ἦτορ, *heart* (Auten., L. & S. (*breast* or *chest* (Cr., Düntz., Ebel., Koch), *lungs* (Am., Seil.). Auten. says further of ἦτορ, *heart*, not as bodily organ; Seiler, *the heart*, as a part of the human body; L. & S., *the heart as a part of the body*, only in II. 22, 452. Here w. the adj. χάλκεον I cannot understand it except as a part of the

human body It may be rendered by either of the words, *heart*, *chest*, or *lungs*.

491-493 are bracketed only in Faesi's edition, so far as I have observed. I retain and translate them. — εἰ μὴ...μνησαίαθ' (= μνησαίαιτο, μνησαίντο, L. & S. μμνήσκω); *unless...should mention*, etc.; a condit. of the same form w. the preceding. With vv. 489, 490, cf. Æn. 6, 625, —

Non, mihi si linguae centum sint, oraue centum,
Ferreæ vox, etc.

δέκα and *centum* are used in the same general sense to denote the idea of a large number.

The so-called catalogue of the ships, called also Βοιωτία (fr. the word Βοιωτῶν with which it commences), was intended by the poet as a sort of grand review of the forces before the battle. It was highly interesting and valuable to the Greeks of the historic period as a geographical compendium; and was referred to in the settlement of boundary questions between different cities. It is, however, of less interest to us, and is not generally read in American schools. For this reason it is omitted in this work, a single paragraph only being given as a specimen of the general character of the whole. The poet begins with the Boeotians, perhaps because the place of rendezvous for all the Grecian forces before embarking for Troy was at Aulis in Boeotia.

Vv. 760-785. — Epilogue to the Grecian catalogue; the best of the horses and best of the heroes. Onward march of the Achæans.

760-765. οὗτοι ἄρ': *These then, or such then*. Cf. v. 487. — τίς τ' ἄρ': cf. I, 8, note. — αὐτῶν ἑδ' ἵππων: appos. w. τῶν; of (the men) themselves, etc. — τὰς (relat.), referring to ἵπ...ἄρισται, obj. of ἔλαυνε. The gender will not escape notice. — δτριχας: ὀβριξ. σταφύλη (L. & S. σταφυλή, III. σταφύλη) w. ἔισας. — ἐπὶ νῶτον: cf. v. 308, note; lit. *equal by a plumb-line over the back*. Homer everywhere speaks as a good judge of the horse, and as an admirer of the noble animal, — a point to which Gladstone calls attention.

766, 767. θρέψ': τρέφω. — ἀμφω θηλείας: *both mares*, which were lighter and fleetier, as was thought. — φόβον Ἄρ-φορεούσας: *bearing* (with them) *the panic fear of Ares*, i. e. such as Ares inspires. Am., F., Koch, et al. render φόβον, *die Flucht*, *flight*; L. & S., *panic fear*.

768-770. ἄδ: *again, on the other hand*; in distinction fr. ἵπποι. — Τελαμώνιος Αἴας. Notice the rank here given to this hero. The same rank is assigned to him in the Od. XI. 550; Il. XVII., 279. — ὄφρα, *temporal, while*. — μύμινεν: only here w. ἱ. The foot is -ιεν·ό, dactyl. — ὁ

γάρ: for this one, Achilles. — ἵπποι, sc. πολὺ φέρτατοι ἦσαν, suggested by the preceding clause.

771, 772. ἐν νήσοι: among the ships; which were drawn up on the shore, and among which, or by the side of which, the tents were pitched. — κορωνίσσι: found in Hom. only in this form (dat. pl. fem.), and always in the fourth foot of the verse (Auten.). — κεῖτ', ἔκειτο, κείμει. — ἀπομνησας. Not, as F. justly remarks, *persevering in wrath* (the idea of the pres. particip.); but rather, as we often say, *carried away (ἀπο-) with anger, filled with wrath*.

774-776. τέρποντο...λέντες: amused themselves in casting, etc. — τόξοισιν, taken w. λέντες, must be taken in the secondary sense of τόξα, *implements of archery*, including the idea of arrows. The action of λέντες would require the use of both bows and arrows. — ἵπποι...ἕκαστος...ἕστασαν: the horses were standing (ἕστασαν, plupf. in form, impf. in meaning), each by his own chariot. Notice ἕκαστος sing., appos. w. ἵπποι. Cf. i, 606.

777-779. ἄρματα w. ἀνάκτων we must render as plur., but in v. 775, w. οἷον (his) we must render it as sing. (plur. in Greek, because composed of several parts). — εὖ πεπυκασμένα (L. & S. πυκάω): well-covered, i. e. with robes thrown over them for protection when not in use. Some, however, understand it *well-overlaid, well-adorned*, sc. with gold or some other metal. It is difficult to decide positively between these two opinions. — ἀνάκτων: depends on κλισίης (Faesi); depends on ἄρματα (Ameis). Both are right; and yet both are wrong in so far as they imply that ἀνάκτων is connected exclusively with either one word. It is a necessary logical complement of both ἄρματα and κλισίης, and we may render it with either as is most convenient, leaving it understood with the other. Instances of the same principle in Greek are numberless. — οἱ δ' (v. 778) refers to ἀνάκτων. — φοίτων: φοιτᾶω.

780-782. οἱ δ': And they, i. e. the Achæans now in the plain and ready for battle. The story is here resumed at the point where it was broken off (v. 768) by the allusion to Achilles and his men; and the imagination of the poet leads to renewed comparisons, of which he seems to be never weary. — ὥς εἰ τε...νέμονται: as if...should be devoured with fire; νέμεσθαι, to pasture, to graze, only here in a pass. sense in Hom. The comparison has reference to the brightness of the armor. Cf. 455 ff. — ὑπεστενάχισε (ὑπὸ, στεναχίζω, στενάω, στένω), sc. σφί or τῶν ὑπὸ ποσὶ (v. 784): groaned beneath (them) as (beneath) the thunder-loving Zeus when he is angry, etc. Cf. v. 95. — ὅτε τ'...ιμάσση. Note the omission of ἄν or κέ. Cf. H. 759; G. § 231, N., when he scourges (with his thunder-bolts). — Τυφώη. See Class. Dic. Typhoeus (three syllables Ty-phó-eus) or Typhon.

783-785. ἐν Ἀρίμοις: in Arima, or among the Arimi, the people of Arima, a region, or a people, in Cilicia, as is thought. We cannot de-

termine whether the nom. is "Ἄριμα (τά) or "Ἄριμοι (οἱ). — ᾤς, demonst., *thus*, so. — διέπρησσον (διαπράσσω), usu. explained by the ellipsis of κέλευθον. Cf. I, 483; *they accomplished their way*; πεδίοιο, *over the plain*; may be viewed as partit. gen. (Cr.), or as local gen. (Am., F., Koch). H. 590; G. § 179, 2.

Vv. 786–816. — The Trojans are warned by Iris of the approach of the Achæans, and are marshalled for battle under the lead of Hector.

786–788. ποδήνεμος (πούς, ποδός and ἀνεμος): strictly, *wind-footed*, i. e. *with foot like the wind*. Iris was the messenger of the gods in the affairs of war; Hermes, in the affairs of peace. — πᾶρ (apocope for παρὰ) w. the gen., usually of a person, *sent by, commissioned by*. — ἀγοράς, cogn. acc. w. ἀγορευον: *entered into deliberations*. Cf. ἀγορών, v. 275. — ἐπὶ...θύρῃσιν (in 7, 346, παρὰ): *at the door of*, etc., i. e. in front of the palace of Priam; θύρῃσιν, often in plur., denoting perhaps the large size, and the parts; the folding-doors.

791–795. εἶσατο: L. & S. Εἰ' ἌΩ, A. II. 3. — ἀκροτάτῳ: on the highest part of, on the top of. Cf. Lat. summus. — δέγμενος: δέχομαι. — ναῦφιν: gen. plur.; H. 206, D; G. § 61, N. 3; depends on ἀφ-. — τῷ: *this one, him*, i. e. Polites, w. ἐισαμένη. — μὲν, w. μετέφη, only here. Am. and Düntz. read by conjecture προσέφη; Auten. says (sub μετάφημι), "not a genuine verse." F. and Doed. suggest the meaning, *addressed him* (Priam) among (μετ-) other speakers.

796–801. μῦθοι...ἀκριτοὶ (cf. ἀκρετόμυθε, v. 246): *indiscriminate* (or *indecisive*) words are, etc. — ἐπὶ w. gen. often means, *in the time of*. — μάλα πολλά: *very many times, very often*. — τοιόνδε τοσόνδε τε: *such and so great*. Cf. Æn. 3, 641, *qualis quantusque*. — ὅπωπα, ὁράω. — λίην...ἑοικότες w. dat.: *greatly resembling*, etc., i. e. in number. — πεδίοιο: cf. v. 785. — προτὶ ἄστῳ w. ἔρχονται.

802–804. σοὶ δέ: cf. σὺ δέ, I, 282. — ὥδέ γε ῥέξαι (ῥέξω): *to do just as follows*, i. e. as directed in vv. 805, 806. — Vv. 803, 804 are explanatory and parenthetical. — Πριάμου may be rendered with equal propriety w. ἄστῳ or with ἐπικούροι. Cf. note on ἀνάκτων, v. 777. — ἄλλη δ' ἄλλων γλῶσσα: an idiom which cannot be translated exactly into Eng. Cf. ἄλλος ἄλλῳ, v. 400, note. We may render here, *the languages of the men widely dispersed are various* (Greek idiom, *there is another tongue of other men widely*, etc.).

805–808. τοῖσιν...σημαινέτω...ἄρχει: *let each man give orders to those whom he commands*, i. e. to his own men. Cf. 362 ff., where the same general plan is proposed for the Greeks. — πολήτας = πολλὰς: *those of*

his own city, his own citizens. — οὐ τι (*not at all, not in any respect, a strengthened form of the negation*)... ἡγνοίησεν (*ἀγνοέω, Ep. ἀγνοίεω*): *did not fail to recognize*, i. e. he knew it was the word of the goddess and not that of Polites. — ἐπὶ τεύχεα δ'. Notice δέ in the third place in the sentence.

809, 810. πᾶσαι w. πύλαι (in Hom. only in the plur., and may be spoken of a single gate. Cf. note on θύρῃσιν, v. 788): Am., Auten., and F. understand this of the Σκαίαι πύλαι, and render, *the entire gate* (das ganze Thor), i. e., both wings of it. Koch renders, *all the gates* (alle Thore). — ὀρυμαγδός: Cf. Curtius, Grundzüge, 320 (Lat. *rumor*); w. πολὺς, *a great noise*. — ὀρώρεα: plupf. in form, impf. in meaning. Cf. ὀρώρεν, v. 797. Am. and Koch write ὀρώρεω (ν movable).

811-815. τῆς w. κολώνῃ. — πόλις: -λιος, one syllable in scanning, — a very rare synizesis. — ἐν πεδ- ἀπάνευθε: *away in the plain*. Cf. I, 35, 48. — περίδρομος (w. κολώνῃ) ἔνθα καὶ ἔνθα: *that may be run around*, i. e. *with level ground on this side and on that*. — τὴν... ἄνδρες, κτέ.: *which indeed men call Batieia* (the common name); prob. means *thorn-hill*, fr. βάτος, *thorn-tree*, or *bramble-bush*. — ἀθάνατοι δέ τε, sc. κυκλήσκουσιν: cf. note I, 403. — πολυσκάρθμοιο: *much-springing*; perhaps so called on account of rapid movements on the battle-field. — Μυρίνης, *Myrine*, thought to be one of the Amazons, mentioned Il. 3, 189. — διέκριθεν (= -θησαν): cf. 475, διακρίνωσιν; 446, κρίνοντες. Pass. here, *were separated, were drawn up* (for battle).

The remainder of this book is occupied with an enumeration of the Trojan forces. The first and the closing paragraphs are given in the text as a specimen.

818. μεμαότες (usu. μεμαώτες): only here w. dat. alone, ἐγγείησιν; *pressing forward, charging with their lances*. — V. 876. Σαρπηδών, *Sarpēdon*, the bravest leader of the allies and second only to Hector among all the commanders on the Trojan side. — ἀπο: anastrophe.

The number of the men on each side has been estimated as follows: of the Greeks, from 120,000 to 140,000; of the Trojans, both those belonging to the city (ἐφέστιοι), and allies (ἐπικούροι), after the losses of two days of fighting, 50,000, of whom the Trojans themselves are estimated at 12,000; leaving 38,000 allies. Of these allies, three nations (or tribes) were from Europe, namely, the Thracians, Ciconians, and Pæonians; the remaining allies were Asiatic. The number of the Grecian ships amounted to 1,186. Cf. Il. 8, 562, 563; Thucyd. I, 10; also vv. 123 ff.

ILIAD III.

Vv. 1-37. — The advance of both armies. Paris in the front of the Trojans, but shows himself a coward.

1-3. A retrospective glance at 2, 476, and 815. — Τρῶες, *the Trojans*, including their allies, as Ἀχαιοί (v. 8) includes all the Greeks. — ἥτε περ, *just as*, etc., connected w. what precedes; since no sentence follows introduced by ὥς, *so*, as in 2, 455, 457; more particularly explanatory of δριβες ὥς. — οὐρανόθι (II. 203, a; G. § 61) πρό: means strictly, *before*, or *in front of*, *heaven*. To the observer, the sky seems to be just behind the oranes as they fly.

4-7. αἶ τ' refers to γεράνων, and is subj. of πέτονται. — χαμῶνα φύγον (gnomic aor.): *which, when they escape from winter...fly*, etc. — ταί γε repeats as demonstrative the relative αἶ τε, and is not conveniently rendered into English. — ἐπὶ, w. gen. after a verb of motion, *towards*. — For the Homeric idea of Ὠκεανός see L. & S. — φόνον...φέρουσai: cf. 2, 352. — ἱέριαί, w. ταί γε: *early in the morning*; an adj. where we should use an adverbial phrase. Cf. χθιὺς, I, 424, note; ἡερίη, I, 497.

8-9. οἱ δ' (correl. w. Τρῶες μέν, v. 2)...Ἀχαιοί: cf. I, 344, note. — ἴσαν σιγῇ. The Achæans are represented as more quiet and better disciplined than the Trojans, again in 4, 427 ff. — μένεα πνέοντες: L. & S. πνέω, V. — ἐν θυμῷ: *in heart*; emphatic. This and σιγῇ are in contrast with the clamor and shouting of the Trojans. — μεμαῶτες: L. & S. ΜΑ'Ω. Cf. μεμαῶτες, 2, 818; also I, 590.

10-11. ἡύτ'. A reading proposed by Butt., adopted by F., and approved by Auten. and Naeg. Others read εἶτ', taking it here (and in only one other place) in the sense of ἡύτ'. — δρεος, by synizesis pronounced in two syllables. — φάλην, ἀμείνω, w. οὐμίχλην. — κλέπτῃ...ἀμείνω: *better than night to a thief*, because at night the flock is shut up in the fold and hence better protected.

12-14. τόσσον τ' ἐπὶ, ὅσον τ' ἐπὶ, i. e. ἐπὶ τόσσον τ'...ἐπὶ ὅσον τ': *over so much*, etc. Freely rendered, *and one can see as far as he casts a stone*, denoting the density of the mist. — κονίσαλος...ἀελλῆς. The idea of Passow, adopted by L. & S., *an eddying cloud of dust*, is now rejected by most critics, who translate, *a thick, or dense, cloud of dust*. ἀελλῆς fr. ἀ-, *together*.

and *ἔλω*, to roll up, to pack close. Cf. ἀολλής (Curtius, Grundzüge, 484.) — ἐρχομένων (w. τῶν); cf. 2, 784. — διέπ-πεδίω: cf. 2, 785.

15, 16. Note the force of δῆ, *And just when they were almost*, etc. — Τρωσίν: dat. of interest. — μέν, correl. δέ v. 21. — προμάχιν. The battle had not yet actually begun; hence, we may render this, *acted the part of a foremost warrior* (πρόμαχος). — Ἀλέξανδρος (ἀλέξω, to defend, ἀνὴρ, a man; defender of men), Alexander, another name of Paris, thought by some to be a complimentary title. — θεοειδής has reference to his fine looks rather than to his character. He was the embodiment, in the handsomest form, of the most trivial and worthless character; a perfect gentleman outwardly, without any manly traits. Homer has drawn many characters true to life, but none more perfectly than this. The type is not yet extinct.

17, 18. ὤμοισιν: locative. Cf. 1, 45. — τόξα: cf. 1, 45, note. — ξίφος, a sword, two-edged, straight, and pointed. This, and the implements of archery, were slung over his shoulders, so that his hands were free for the two spears. After these had been cast, he could use his bow or his sword as occasion required. — αὐτάρ: not adversative here, but continuative; *moreover*. — δοῦρε (δόρυ) δύο (Att. δύο). Notice the use of δύο w. the dual; also the fact that Paris carried *two* spears, which were used for casting. In the historic period, the heavy-armed-man carried but one spear and used it only for thrusting.

21, 22. τόν, emphat. posit. — Ἀρηίφιλος, a friend to Ares, or dear to Ares, i. e. warlike, — an epithet frequent in this book, but rare elsewhere. — βιβῶντα, as if fr. pres. βιβάω, the reading of Auten., Cr., F., Naeg. Others read βιβάντα. With μακρά, taking long strides; a more definite expression added to ἐρχόμενον. Cf. Æn. 10, 572, *longe gradientem*.

23-26. ὥς τε, as, introducing a comparison, which is continued so far, that the sentence, begun v. 21 (ὥς οὖν, when therefore), is not completed. — ἐχάρη (χαίρω), gnomic aor. Cf. φύγον, v. 4. — ἐπὶ...κύρσας: ἐπικυρέω; σῶμα in Homer is spoken only of a dead body; may be rendered here, *carcass*. — πινάων, placed last of the adjuncts of λέων for emphasis and perspicuity. Follow in translating the order of the clauses in Greek as nearly as possible. — μάλα is understood in two different senses here. Usually rendered, *eagerly* or *greedily*; but Düntz. and F. render it (as in 1, 173) *surely, certainly*. — γάρ τε, explanatory of πινάων. — εἰ περ ἂν αὐτόν, even though. — αὐτόν, w. σεύωται, which usu. takes ἐπὶ w. acc. in this sense; *rush upon him himself*, i. e. upon the lion.

28, 29. φάτο: cf. φῆ, 2, 37, note. — τίσασθαι (aor. infin.), the reading of Am. and F.; τίσεσθαι (fut.), the reading of Cr., Düntz., Koch. The aor. would denote the confidence with which he anticipated the future event, so that he speaks of it as already past; *he thought at once to punish*, etc., or *he said to himself I have punished*, etc. — ἐξ ὀχέων (only in the plur.

denoting the parts)...**ἄλτο** (*ἄλλομαι*): *leaped from his chariot*, etc. Paris was already on foot (v. 22).

31-33. καταπλήγη (*καταπλήσσω*): *was smitten in his heart*; whether from cowardice, or contrition at the sight of the man whom he had so greatly wronged, Homer does not state, and may be doubted. — **κῆρ'**: fr. *κῆρ* (not fr. *κῆρ*). — **ὥς δ' ὅτε τίς τε**, *And as when any one*, etc. Koch joins *τέ* (Epic use) w. *ὥς*. Faesi says *τέ* may as well be joined w. *ὥς* as w. *ὅτε*. Düntzer remarks *τέ* goes w. *τίς*, not w. *ὅτε*. Naeg. says *τέ* belongs w. *ὅτε*, or more probably w. *ὥς*, and is separated from it *metri gratia*. The point is one of little importance, except as showing how the critics may differ. — The aorists through v. 35 are gnomic.

34-37. οὔρεος ἐν βήσσης: connect closely in thought w. *τίς δράκοντα ἰδὼν*: *any one on seeing a snake in the glens of a mountain*, etc. — **ὑπὸ τε ... γυῖα**: *and trembling seizes his limbs beneath*; referring particularly to the knees. W. *ὑπὸ* here, cf. I, 486. The renderings of L. & S. [*to come suddenly upon* (see *ὑπολαμβάνω*), or *to seize from below or secretly*] are not generally approved. — Notice the repetition of **τέ**, a briefer connective than *καί*, so that the successive clauses pass more rapidly before the mind's eye. — **αὐτίς καθ'**...**ἔδω** (*καταδύω*), subj. *Ἀλέξανδρος*: *slunk back again among*, etc.

Vv. 38-75. — Hector reproaches Paris, who again musters courage, and declares that he is ready to fight with Menelāus in single combat.

39, 40. Δύσπαρι (voc.): *δυσ-* was an uncomplimentary prefix to the real name, not easily rendered with exactness into English. It conveys the idea, *unlucky, of evil omen, unhappy*. D. renders it, "Thou wretched Paris." Bryant, "O luckless Paris." Cf. *μητὲρ ἐμή, δύσμητερ*, Odys. XXIII. 97. — **εἶδος**: acc. of specif. — **αἶθ' ὄφελος...ἀπολέσθαι**. A form of wish viewed as unattainable, II. 721, b; G. § 251; lit. *would thou hadst both been unborn and hadst perished unwedded*. The former wish includes the latter; but both were in the mind of Hector, and he utters both in the same breath, placing the more important first, with little concern for logical exactness.

41-45. καὶ (intens.)...**βουλοίμην**: *I could even wish this*. — **καὶ κεν...** **ἦεν**: parenthetical. — **ἦ, w. βουλοίμην**: *rather than*. — **οὕτω λῶβην τ' ἔμεναι**, sc. *σέ*: *that you (should) be thus*, etc. — **φάντες** (*φημί*). Notice this form of the particip. in IIom. In Att. *φάσκων*, H. 404, R. 2; G. § 129, IV. — **ἀριστήα...ἔμμεναι**, sc. *σέ*, *affirming that you are*, etc. — **ἔπ'** = *ἔπεστι*. Cf. I, 515. — **ἀλλ' οὐκ...ἀλκή** is the thought of Hector; not the affirmation of the Achæans.

46-51. ἦ τοῖσδε ἰὼν...ἀνήγες...αὐτῷ: *Did you, being such a person... lead back*, etc., i. e. Did you, being such a coward, embark on so daring an

adventure? — **ἔξ ἀπῆς γαίης** : cf. 1, 270, note. — **νυν** (appos. w. **γυναῖκα**) : a *kinswoman*. — **μέγα πῆμα...χάρμα, κατηφέην** : appos. w. the entire phrase **γυναῖκ' εὐεϊδ' ἀνήγες**. The transaction itself was a *great sorrow*, etc.

52-55. οὐκ ἂν δὴ μέλειαις (μένω), κτέ. : *Could you not then* (after so many daring adventures) *await*, etc.? — **γνοίης χ' (κε), κτέ.** Protasis omitted. *You might in that case know*, etc. — **οἷου φωτὸς...παράκοιτιν**, lit. *the blooming wife of what sort of a man you possess*, i. e. *whose* (emphasize this word) *blooming wife*, etc. — **οὐκ ἂν τοι χραίσμη...**, **ὅτ'...μιγείης**. In the apodosis, **ἂν** w. subjunc.; in the protasis **ὅτε** w. optat. (instead of **ὅταν** w. subjunc.) indicating the mere possibility of such an event; **τά, ἡ, τό**, demonstr., Lat. *iste*; **ἂν** w. subjunc., cf. note on **κέν...ἔλωμαι**, 1, 137, *then will not the lyre, and those gifts of Aphrodite*, etc., *help you*, etc.; **μιγείης, μίγνυμι**.

56, 57. μάλα may be viewed as strengthening the assertion or as qualifying **δειδήμονες**. The arrangement favors the former. *But certainly*, etc. — **ἦ τέ κεν...ἔσσο (ἔννυμι)** : *condit. omit.* Cf. 2, 242, *Surely* (if it were not so, i. e. if the Trojans were not cowardly) *you would already have put on*, etc. — **λάινον...χιτῶνα** : L. & S. *λάινος*. — **ἔοργας** : *ἔρδω*. Cf. 2, 272.

59-62. ἐπεὶ με, κτέ. A subordinate sentence with no principal sentence immediately following. The thought is resumed below, v. 64, in a modified form. — **ἀπειρής**, pred. w. **κραδίη**. (So Faesi in his 5th edit. In the 4th edit. he joined it w. **πέλεκυς**.) *Always is your heart unyielding, like an axe, which*, etc. — **εἰσιν (εἰμι) διὰ δουρὸς (δόρυ) ὑπ' ἀνέρος** : *is driven* (lit. *goes*)...*by a man*. — **ὅς...ἐκτάμνησιν (ἐκτέμνω)** : *hypothet. relat. sent., subjunc. without ἂν*. II. 759; G. § 234; *who heus oul*, etc. — **ὀφέλλαι δέ**, connected to **ὅς τ' εἰσιν** : *and it* (the axe) *increases*, etc.

63-66. ἀτάρβητος may be viewed as either attributive or predicate adj. w. **νός**. — **μή μοι...πρόφερε** : *do not cast before me* (as a reproach), etc. — **χρυσῆς**. Notice this epithet of Aphrodite. — **δῶρα**, subj. of **ἐστί**. — **ἐκὼν...ἔλοιτο** : *and one could not take them* (to himself), *if he wished*; **ἐκὼν** is here particip. G. Curt. Grundzüge, 126.

68-72. κάθισον (καθίζω), causative. — **συνβάλαι'...μάχεσθαι** : *bring together...to fight*. Cf. **ἐνέηκε μάχ-**, 1, 8. — **κτήμασι**. It appears that Paris brought from the house of Menelaus valuable treasures together with Helen. — **εὖ**, v. 72, is usu. joined w. **πάντα** as intens., *quite all, all the treasures without exception*. Düntzer joins **εὖ** w. **οἰκαδ' ἀγέσθω**, but its position is against this.

73-75. οἱ δ' ἄλλοι is usually understood as including both Trojans and Greeks; **ὑμεῖς μὲν**, correl. w. **τοὶ δέ**, in partitive appos. w. **οἱ ἄλλοι**, being understood before **ναίστε**. The sentence would then be translated in an English idiom, *And of the others, when they have concluded*, etc., *may you dwell in*, etc., *but let these* (the Achæans) *go*, etc. I see, however, no great objection to the simpler and plainer reading, *And may you, the rest* (of the

Trojans aside from the speaker), *after concluding friendship*, etc. (with the Greeks), *dwell in*, etc. — **ταμόντες**: cf. 2, 124. — Argos denotes southern Greece; the Achæan land, the northern part.

Vv. 76–120. — Hector and Menelaus appear in the foreground. Preparations for the armistice and the single combat.

76–78. **ἐχάρη**: **χαίρω**. — **Τρώων** belongs alike w. **μέσσον** and **φάλαγγας**. It makes little difference with which we translate it. — **μέσσου δούρῳς** (gen. partit., H. 574) **ἔλῳν**: *taking his spear in the middle*, or *taking hold of the middle of his spear*; perhaps, as Am. suggests, with both hands, so that, by presenting the whole length, instead of the point, he might the better arrest the Trojans.

79–82. **ἐπετοξάζοντο**: **ἐπιτοξάζομαι**, fr. **ἐπὶ** and **τόξον**, a bow; occurs only here in Hom. (**ἔπαξ** **εἰρημένον**); *began to shoot at him with their bows*. — **ἰοσίν τε τιτυσκόμενοι λάσσί τ' ἔβαλλον**. The first **τέ** is not correl. w. the second, but connects this sentence with the foregoing (Naeg., Auten.); *and aiming, they began to cast (at him) with*, etc. — **ἰσχεσθε**: cf. **ἰσχεο**, I, 214. — **μὴ βάλλετε**. The anxious haste of Agam. is indicated by the asyndeton.

84–91. **ἄνεψ** (the reading of F. in his 5th edit.): cf. 2, 323, note. — **μῦθον**, obj. of **κέκλυτε**: *hear from me...the word of*, etc. — **τοῦ**, relat. pron. — **αὐτὸν...Μενέλαον οἶους...μάχεσθαι**, depends on **κέλεται**: *he urges that he himself, etc., fight alone*, etc.

94–99. **οἱ δ' ἄλλοι...τάμωμεν**: *And let us, the rest*, etc. — **ἄκην...σιωπῇ**. An emphatic pleonasm. Cf. Lex. **ἄκην**: *they all became completely silent*, or *profoundly silent*. — **ἐμόν**: emphat. posit. Emphasize in translating the Eng. word *my*. — **φρονέω δὲ διακρινθήμεναι** (**διακρίνω**)...**Τρώας**: *I think that the Argives and Trojans are already separated*. The aor. infin. denoting the confidence with which the future event is anticipated. Cf. note on **τίσασθαι**, v. 28. — **ἐπεὶ...πέποσθε** (**πάσχω**): *after you have*, etc. Note here the sudden change from the 3d to the 2d person. The above, I think, is the more usual interpretation of this sentence; yet I am inclined to render it, beginning w. **φρονέω**: *I think it proper, I will, I wish, that the Argives, etc., be separated at once, since*, etc. Cf. Ebel., Seiler.

100–104. **ἐνεκ'...ἄρχῃς**. Naeg. and F. regard this verse as an instance of hendiadys (**ἐν διὰ δυοῖν**, in which two ideas are made co-ordinate, the latter of which is logically subordinate) and render thus, *on account of my strife with Alexander, which he began*. The more literal rendering is as follows: *on account of my strife and of Alexander's beginning (of strife)*. — **τέτυκται**: **τεύχω**. — **τεθναίῃ** (**θνήσκω**) **διακρινθεῖτε**: optats. of wishing; or the latter (**διακ-**) may be viewed as a mild impv. F. — **οἴσετε, ἄξετε**: I aor. impv.; H. 349 D. So Am., Cr. Yet I am inclined to take them as fut.

used imperatively. G. § 200, N. 8; H. 710. — *ἀρν'* (Lex. *ἀρνός*) = *ἀρνε*, dual. — *ἑτερον λευκὸν ἐτέρην δὲ μέλαιναν* (note the gender): *the one a white male lamb* (for Helios), *the other a black ewe-lamb* (for Gaea). The arrangement in the Greek (connecting *ἡλῶν* w. *ἑτερον λευκόν*, and *γῆ* w. *ἐτέρην μέλαιναν*) was called *χιασμός*, a *placing crosswise*, a *chiasm*, or *χιαστός*, *placed crosswise*, *chiastic*. — *ἄλλον*. Note the gender.

105-107. *Πριάμοιο βίην*: lit. *the might of Priam* = *the mighty Priam*. — *ὅφρ'...αὐτός*: *in order that he himself, he in person*, in distinction from his sons. Priam was not himself to slaughter the victims, — this act was performed by Agamemnon (cf. vv. 271 ff.), — but he was to be present and give his sanction to the whole proceeding. — *ἐπεὶ οἱ* (dat.) *παῖδες*: *since his sons (are)*, etc. This is said with particular reference to Paris. — *ὑπερφίαλοι*: fr. *ὑπέρ* and stem *φν* in *φύω* (with *ι* for *υ*) = *ὑπερφυής*, *overgrowing*, hence *overbearing*, *haughty*. Cf. Curtius, *Grundzüge*, 648. This seems to be the most probable derivation. — *μή τις*: *lest some one* (of them), etc. — *αἰεὶ δ', κτέ.*: a second reason for sending for Priam.

108-110. *ἡρέθονται*. The striking metaphor appears by comparing this with 2, 448. — *οἷς δ'...μετέσιν...λεύσσει*: *but among whom the aged man is present, he beholds* (for them), etc. A hypoth. relat. sent. without *ἄν*. Nearly equivalent to *ἐὰν δ' ὁ γέρον μετέσῃ (τισὶν)*, *but if the old man is present among*, etc. — *μετ' ἀμφοτέρουσι* (masc.): *between both (parties)*. — *γένηται*: subj. *ἔχ' ἀριστα*.

113-116. *ἵππους μὲν ἔρυσαν* (*ἐρύκω*) *ἐπὶ στίχας*: *reined their horses into lines*. — *ἐκ δ' ἔβαν αὐτοί*: *but they themselves* (in distinction from their horses) *descended* (from their war-chariots). — *ἀμφίς*. The rendering *on both sides*, or *round about*, meaning *round about the arms* (placed on the ground) *of each individual man*, is now usually preferred to the ancient rendering *between* (both armies). Thus, *they placed these (their arms) on the ground near one another, and there was little (unoccupied) space round about* (their arms). — Notice *δύω* w. plur. *κήρυκας*.

119, 120. *νῆας ἔπι*: anastrophe. — *ἀρν'*. Not, as in v. 103, for *ἀρνε*, dual, but for *ἀρνα*, sing. Cf. v. 104. The Trojans were to bring two lambs; the Greeks, one. — *οἰστέμεναι* is regarded as 1st aor. infin. L. & S. *φέρω*, II. Cf. *οἴσσετε*, v. 103.

Vv. 121-244. — Iris goes as a messenger to Helen, who hastens to the wall of the city. She meets there the elders of the Trojans, and points out to them, addressing her words specially to Priam, the leaders among the Greeks, who are plainly visible from the wall.

121-124. *Ἴρις*: cf. 2, 786, note. — *Ἐλένη* depends on the combined idea *ἄγγελος ἦλθεν*, *came as a messenger to*, etc. — *εἰδομένη*: L. & S. *Εἰ' Ἄν*,

A. II. 3. — **Λαοδίκη**. We might expect the dat. in appos. w. *γαλῶν*, but the intervention of the relat. *τῇ* leads to the acc. Laodice (or Laodike) is again spoken of as the most beautiful of the daughters of Priam, in II. VI. 252. On the other hand, Cassandra is thus mentioned in II. XIII. 365.

125-128. *τῇ δ'*, sc. *Ἑλένη*: *εὔρε*, subj. *Ἴρις*. — *μέγαν ἱστόν*: a great web. For other meanings of *ἱστός*, cf. I. 31, 434. — *δίπλακα*: double; a double over-garment which one could wrap twice around the body. (Am.) — *πορφυρέην*: purple, i. e. the ground was purple, while the figures woven into it were of other colors. — *πολλὰς δ' ἐνέπασσεν* (*ἐμπάσσω*) *ἀέθ*: and she wrought (lit. sprinkled) into it many, etc. This and other passages in Homer imply great skill in weaving and considerable knowledge of design. It is one of those numerous passages which incidentally throw light on the advancement of that age in the arts of civilized life. — *οὓς* refers to *ἀέθλους*. — *ἔθεν* (= *οἶ*): orthotone because emphatic; w. *εἵνεκα*, on her account.

130-135. *δεῦρ' ἴθι*: come hither, come with me. — *νύμφα φῶλῃ*: dear nymph; a tender and at the same time a flattering address; usually to unmarried women. Addressed here, however, to a married woman; also in the *Odys.* 4, 743, to Penelope. — *οἱ πρὶν...οἱ δὲ*. Note the dif. bet. *οἱ* and *οἶ*. Those who formerly...these now, etc. — *ἔσται* = *ἦνται* (*ἦμαι*). — *κεκλιμένοι* (*κλίνω*), w. *οἶ*. It is not necessary to take *ἔσται* in its strict sense of sitting. We may render freely, are silent...leaning, etc. They would more likely remain standing. So Am., F., Seiler, et al. — *παρὰ...πέπηγεν* (intrans. fr. *πήγνυμι*), and by their side...are fixed, are planted.

138-140. *τῷ δέ κε νικήσαντι...κεκλήσῃ, κτέ.* "The position of *κέ*, and a comparison w. v. 71, and also w. v. 255 show that it belongs to *νικήσαντι*, although elsewhere in Hom. no example of *κέ* with the particip. is found." (Am.). "It imparts the idea of uncertainty which of the two would conquer." (St.) The pf. *κέκλημαι* is pres. in meaning; and *κεκλήσομαι* (fut. pf. in form) may be taken as a simple fut., you shall be called the dear wife of him who may have conquered (*τῷ...νικ-*, dat. of interest). — *ἀνδρός τε...τοκῆων* (*τοκεύς*) limit *ἔμερον*, yearning for, etc. Tyndareus and Leda were regarded as her parents; and yet in v. 199 she is spoken of as *Διὸς ἐκγεγαυῖα*, begotten of Zeus. See Class. Dic. article Leda.

141-145. *καλυψάμενη*: direct mid. — *ἐκ θαλάμοιο*: from her chamber, in the sense, from her private room; not implying a story higher than the first floor, but from the inner part of the house, where were the women's apartments. — *τέρειν...δάκρυ*: tender tears (D.). The sing. is often thus used in Hom. where our idiom requires the plur. Cf. *θαλερὸν δάκρυ*, 2, 266. — *ἄμα τῇ γε*: with this one, with her (Helen). — *ἔθι*, after a verb of motion (*ἵκανον*): to the place where. — *Σκαίαι πύλαι*: in v. 263; *Σκαίαι* without *πύλαι*, the Scæan (or Skæan, or Skaian) gate. Apparently the same as *Δαρδάνιαι πύλαι*, 5, 789; 12, 195. If so, it is the only gate of the city

mentioned by name. The plur. (πόλαι), as often before, denotes the parts, and also the large size.

146-152. οἱ ἀμφι, κτέ.: cf. 2, 445. A frequent idiom in Attic, denoting either the attendants of a person, or oftener the person himself with his attendants (as here). — Οὐκαλίγων... Ἀντήνωρ. Notice the change of const. from acc. to nom., thus giving more prominence to these two persons. — εἶατο: cf. εἶται, v. 134. — δημογέροντες: *elders of the people*, appos. w. the foregoing names. — ἐπὶ... πύλῃσιν: *upon or over*, etc., i. e. on the tower (cf. v. 153), beneath and through which the gateway passed, as is still common in the old walled towns of Europe. — γ' ῥα: dat. of cause, *by reason of*, etc. — τετίγεσθιν ἐοικότες. The point of the comparison is simply the tone of voice of the *cicāda*. See L. & S. for an interesting account of the τέττιξ. — οἳ τε... ὅπα... λείσιν: *which... send forth*, etc. — λειριόεσσαν: λειριόεις (fr. λείριον, a lily, esp. a white lily). A striking metaphor. As the lily is to the sight and to the sense of smell, so is the voice of the τέττιξ to the ear. Hence, *delicate, charming*. This rendering, however, fails to convey the full meaning of the Greek word, as it leaves out of view the metaphor.

153-158. τοιοῦ... ἦντ' (= ἦντο, fr. ἦμαι): lit. *Such then the leaders... sat*, etc., or more freely, *Such then were the leaders... who sat*. — εἶδονθ' = Att. εἶδον. — ἦκα (note the breathing, distinguishing it fr. the aor. of ἔημι): *softly, in an undertone*. — οὐ νέμεσις, κτέ. (*It is*) *not an occasion of indignation that*, etc., or more freely, *It is not to be wondered at that*, etc. This remark, coming from persons of so great dignity of character, is the most striking testimony to the remarkable beauty of Helen. — τοιῇδ': τοιῷσδε, differs from τοῖος (vv. 153, 159) as a strengthened form, and also often as denoting something immediately under the eye of the observer. — ἀμφί, *for*. — αἰνῶς (emphat. posit. Cf. the order v. 155). A hyperbole, such as we moderns are addicted to; *fearfully, astonishingly*; w. εἴκειν, *she resembles, is like*. — εἰς ὤπα: *in her countenance, in looks*. So Am. (in *Hinsicht des Anlitzes*), Düntz., Auten., et al.; Passow and Faesi, *beim gemanesten Ansehen, on a most exact inspection, at a near view*. I think the first rendering more in keeping with the style of Homer.

159-165. καὶ ὥς (note the accent. So Am., F., Koch et al. after οὐδ' and καὶ; Dind., Cr. et al. write ὡς), *even thus*. Cf. I. 116. — πέρ, w. τοῖη, intens.; εὐδῶσα, concess. — λίποιτο: optat. without ἄν, and w. neg. μή. Notice this aor. mid. in a pass. sense. So this word is used regularly in Hom.; *may she not be left, or may she not remain hereafter as a sorrow to*, etc. — παροιθ' w. ἐμεῖο, *before me*. The courtesy of this address will not escape notice. The pictures in the Iliad of social life generally indicate great refinement of manners. — ἰδῆ: 2 pers. sing. — οὐ τί μοι: *not at all in my view*. This is said so as to relieve Helen of all embarrassment. ἐφόρμησαν: ἐφορμάω.

166-170. ὥς μοι καὶ...ἐξονομήνης (ἐξονομαίνω). Same const. w. ὄφρα ὦν; that you may see...that you may also name to me yonder, etc. — ὥς τις ἄνδρ', κτεί.: exegetical of τὸνδ' ἄνδρα, who is that, etc. — ἦ τοι μὲν: intens., but also with a concessive force, True, others are even taller by a head, but, etc. Such is, I think, the usual rendering; yet Wolf, Cr., and F. render κεφαλῇ, statura, an Wuchs, in stature, in height. So also D. — καλόν, γαργαρόν, sc. τινά, or ἄνδρα, (any one) so fine-looking, etc. — βασιλεῖ ἀνδρῖ: cf. note on αἰπὸλοι ἄνδρες, 2, 474.

171-176. δια (note the accent in Hom.): L. & S. διος. — αἰδοῖός τε μοι...δανός τε: both revered of me (or on my part) (because of his noble and amiable character) and feared (because of her consciousness of wrongdoing). F. — φῶλε ἑκυρέ. Each word with ultima lengthened in scanning. — ὥς ὄφελεν: O that. Cf. I. 415; H. 721, b; G. § 251, Note 1. — ἄδειν, ἀνδάνω. — τά: these things; neut. pl. subj. w. pl. verb. — τέ: adv. acc.; in respect to this, on account of this, wherefore, = Att. διὰ τοῦτο. — τέτηκα. Note the force of the pf., have been, or am (until this day) dissolved in tears.

177-180. ὃ με: two accs. w. one verb, H. 553; G. § 164. — οὗτος: this (is), etc. Notice regularly in this entire scene ὅδε, τόνδε, in the questions (vv. 166, 167, 192, 226), οὗτος in the answers (vv. 178, 200, 229). — ἀμφότερον...τ'...τ': at once, both...and. — ἐμός equals logically ἐμοῦ; hence, κυνώπιος logically in appos. w. ἐμός, brother-in-law of me, dog-eyed one; H. 523, b; G. § 137, Note 1. — ἔσκε: εἰμί. H. 406, D; G. § 129. Dialects. Ionic (iterative); he was. — εἰ ποτ' ἔην γε: if ever he was (O can it be that he ever was?); a form of expression referring to departed joy, which in the retrospect appears only as a pleasing dream.

182-184. μοιρηγενές, ὀλβιόδαιμον: "child of happy fate, favored of Heaven." D. — ἦ, intens.: ῥά νυ, illative; truly, as I now see. — τοί, dat. w. δεδμήκατο (plupf., 3d. pers., plur. δαμάζω), were subject to you. — ἤδη καὶ Φρυγίην: Am., F., Naeg. join καὶ w. Φρυγίην, Already I have visited the vine-bearing Phrygia also (as well as other lands); but Koch and Düntz. join καὶ w. ἤδη. Already also (on another occasion). The former seems preferable. Phrygia in Homer a country east of the Troad.

188-190. ὀλέχθην (λέγω): was counted, or was chosen. — ἡματι τῷ ὅτε τε: on that day when, etc. — Ἀμαζόνες. For the supposed etymology and meaning, see L. & S. What may have been the origin of this strange myth respecting a race of warlike women it is not easy to determine. — οὐδ' οἱ τόσοι...ἄσοι: not even these (the Phrygians) were so many as, etc.

192-194. εἰπ' (= εἰπέ, impv.) ἄγε μοι: come, name to me, etc. Usually ἄγε precedes the verb with which it is connected. — ὥς τις, κτεί.: cf. v. 167. — κεφαλῇ: cf. v. 168; note. If Odysseus was a head shorter than Agam., and Agam. a head shorter than some other heroes, then Odysseus

must have been remarkably short. A comparison of the two verses seems to favor the rendering of Wolf, in *stature, in height*. — ἰδέσθαι, w. εὐρύτερος, lit. *broader to look upon*.

195-196. τεύχεα μὲν οἱ...αὐτὸς δέ: *his arms...but he himself*. The dat. οἱ may be viewed by some as possessive. I prefer however to regard it as ethical. So St., who cites from Bernhardt: "This idiom (eth. dat.), which contributes greatly to the liveliness of Grecian speech, continued from the classic authors down to the later poets." Cf. I, 104, note. — κτῶλος ὥς (anastrophe): *as a ram*; ἐπιπωλεῖται, *walks to and fro among, or walks to and fro inspecting*. Cf. διέρχεται, v. 198. The comparison has reference, says Düntz., to the vigilance (Aufmerksamkeit) with which Odys. inspects everything. Not less, I think, to his conspicuous and commanding appearance among the common soldiers, as the beholder from a distance looked upon the army. Vv. 197, 198 amplify and confirm the comparison.

199-204. ἐκγεγανῖα: ἐκγίγνομαι. — οὗτος δ' αὖ: distinguished fr. οὗτος γε v. 178. In v. 229, οὗτος δέ. — ἐν δῆμῳ 'Ιθ-. Notice the meaning of δῆμος here. See L. & S., also Auten. — κρεναῖς περ (intens. as usual) εὐρύτης: *being very rugged, or which is very, etc.* — τῇν, w. ἄντιον ἡῶδα (αὐδᾶω). — ὦ γύναι. The courteous form of address down to the Christian era. Also in N. Test. Cf. John 2, 4, where Jesus addressed his mother.

205, 206. δεῦρὸ ποτ' ἦλθε: *came hither once*, i. e. before the actual breaking out of the war. — σεῦ ἕνεκ' ἀγγελίης. Two different interpretations of this clause are strongly insisted on by their respective advocates. (1) ἀγγελίης as nom. masc., Lat. *legatus* or *nuntius*, appos. w. Ὀδυσ., *came as a messenger on your account*. Aristarchus and nearly all ancient critics understood it thus. Many eminent modern scholars adopt the same view, e. g. Rost, Doed., Auten., F., Wunder, La Roche, Koch, Seiler, et al. — (2) ἀγγελίης as gen. fem., *on an embassy respecting you*. In favor of this Butt., L. & S., Am., Spitz., Düntz., Naeg., et al. The first view has more authority in its favor, and seems to be gaining ground.

207-211. ἐξέλινσσα: *received them as guests*; φίλησα, *entertained*. So Am., Koch (*nahm gastlich auf...bewirthete*). — φνῆν: cf. I, 115; 2, 58. — ἐδάην: L. & S. ΔΑ Ω. — ἔμυχθεν (= -ησαν) μέγνυμι. — στάντων, sc. αὐτῶν; may be viewed as gen. abs. or as partit. gen. w. Μεν- and Ὀδυσ-; *while they stood*. — ὑπερέσχευ (ὑπερέχω)...ὤμους (acc. of specif.): *with broad shoulders rose above* (Odysseus). — ἀμφω δ' ἐξομένω: *but when both were seated*; nom. of the whole (nom. abs.) followed by a nom. of the part (Ὀδυσσεύς) in appos. The remaining part (perh. Μενέλαος δ' ἦπτον γεναρός) was too obvious to need expression. H. 500, b; G. § 137; N. 2. So Am., F., Koch, et al.

212-215. ὕφαινον. Notice the expressive metaphor. Lit. *they wove*.

— ἦ καὶ...ῆεν : the reading of Dind., F., and some others who follow the MSS.; assigns an additional reason for *παῦρα μὲν*, *spoke cursorily few things, but very clearly, since he was not a wordy or rambling speaker, or also (because) he was younger*. Am., Cr., et al. write *εἰ καὶ...ῆεν*, *although he was younger*; and hence the fact that he spoke directly to the point was the more surprising. Düntz., Koch, et al. write *ἦ καὶ, κτέ.*, *surely also he was*, etc. Between these three readings and interpretations it is difficult to choose. The second, that of Am. and Cr., seems to me simpler and more readily understood. It should be borne in mind that the so-called *itacism* of the copyists (i. e. the pronouncing of η, ει, οι, υι, υ, and ι all alike, as Eng. *e* in *he, we*, etc.) often led to the confounding of these vowels and diphthongs in the MSS. — *γενεὶ ὕστερος* : lit. *later in birth*. *γενεὶ* only here in the sense of *γενεῇ*.

216–220. *ὅτε δῆ*. Notice the emphatic force of *δῆ*. — *στάσκειν, ἰδεσκε, ἔχεσκειν* : iterative ending. G. § 122, 2; H. 410 D; fr. *ἴστημι, εἶδον, ἔχω*; Attic forms without iterat. end. would be *ἔστη, εἶδε, εἶχεν*. — *κατὰ χθονός*, w. the following, *he used to look downwards, fixing his eyes on the ground*. This attitude was in reality an indication of deep thought; and not, as the causal observer might suppose, of inexperience and stupidity. — *σκήπτρον*, obj. of *ἐνώμα* (*νομᾶω*); also of *ἔχεσκειν*; *he did not move*, etc. — *φαίης κε, κτέ.* : *you would say that he was some surly fellow*. — *ἄφρονά τ' αὐτῶς* : *and even thus a simpleton, and a simpleton at that*. Cf. *αὐτῶς*, I, 520; 2, 138.

221–224. *ὅτε...εἴη* (*ἴημι*). Indefinite frequency of past action. H. 729, b; G. § 233. *But when he sent forth*, etc. Some edit. have here *ἴει* (impf.). — *ἀν...ἐρίσσειε* (*ἐρίζω*) : *would vie with*. — Observe the emphat. posit. of *οὐκ...βροτὸς ἄλλος* : *not another mortal*. — *οὐ τότε...ἰδόντες*. *Not then* (emphat.), *in looking on the outward appearance of Odysseus, were we so much surprised*. That is, in our admiration of his eloquence, we forgot his looks, which at first surprised us. Other modes of rendering this verse have been proposed; but this seems the most satisfactory. At best, however, it is but a lame addition to the foregoing fine description; and is entirely rejected by some critics. The suggestion that it may have been sometimes recited as a substitute for v. 223 seems not improbable. Koch includes it in brackets, and I have done the same.

227–233. *Ἀργείων* w. *ἑξοχος* : H. 584, g; G. § 174; *towering above the Argives*; *κεφαλῇ, ὤμους*, acc. of specif. — *Ἄϊας...πελώριος* : *gigantic Ajax*. The son of Telamon. — *ἔρκος* : cf. I, 284, where it is spoken of Achilles. — *ἐπὶ πρῶθεν*, lit. *on the other side from* (Ajax), meaning either *beyond* (him), or *opposite to* (him). The former seems to me more natural; but it is usually understood in the latter sense; *ἔστηκε*, pres. in meaning, *stands*. — *ὁπότε...ἴκουτο* : cf. *ὅτε...εἴη*, v. 221, note. — It is worthy of re-

mark that Helen introduces this mention of Idomeneus, and also what follows, without any question from Priam.

235-238. οὓς κεν ἐν γνοίην...μυθησαίμην: condition omitted.; H. 752; G. § 226, 2; *whom I might well know and whose names* (sing. in the Greek) *I might mention* (sc. if I were questioned). — καὶ τ' οὐνομα is usu. preferred to καὶ τοῦνομα, because τοῦνομα, crasis for τὸ ὄνομα, is extremely rare in Hom.; whereas καὶ τε is quite in keeping with Epic usage. Cf. I, 521. — δοιῶ δ' οὐ, Att. δύο. Emphat. posit. — τῶ...μήτηρ: explanatory of αὐτοκασ-, *whom one mother bore together with me*; μοι w. μία = ἡ αὐτή, *eadem mihi* = *eadem quae me*.

239-244. ἡ οὐχ ἐπείσθη (aor. 3d pers. dual), κτε. A direct question. *Truly, did they not follow*, etc. οὐχ anticipates an affirmative answer. — ἡ δέω μὲν ἔποντο...νῦν αὖτ' οὐκ ἐθέλουσι, κτε. Another independent and direct question. *Truly, did they follow hither...now again are they not willing*, etc. Some edit., st. ἡ...ἡ, have ἡ...ἡ, others ἡ...ἡ. I have followed F. and Koch. With the last reading (ἡ...ἡ) the sentences are not to be viewed as questions, but as conjectures of Helen. — αἰσχα...ὀνειδεα, κτε.: *the taunts and jeers many (in number) which are heaped on me* (lit. *which are to me*). — τοὺς: *them*, obj. of κάτεχεν. — ἐν Λακ- αὖθι: *away in Lacedaemon*.

Vv. 245-339. — Priam and the victims for sacrifice arrive at the camp, and the armistice is concluded. Preparation for the single combat.

245-249. Continuance of the story which was broken off at v. 120. — ἀνὰ δόστν: *through the city*; in the direction of the Scaean (or Skaian) gate. — θεῶν w. ὄρκια. — κρητήρα: *a flagon* (in which at ordinary festivals wine and water were mixed), *a mixing-vessel*. — χρύσεια κύπελλα: *golden cups* (from which the libations would be poured and from which at festivals they would drink). Cf. I. 470, 471. The frequent recurrence in Hom. of the epithet golden will create no surprise since the marvellous discoveries of Schliemann in Troy and more recently in Mycēnæ (or Mykēnai). — ἄτρυνεν...ἐπέσσειν: *and standing by (him) he roused with his words the aged man* (i. e. Priam). We are to understand that the herald Idæus (or Idaïos), after passing through the city, arrives at the gate, ascends the tower over it, and there finds Priam seated with the elders and viewing the Grecian army in the plain below.

250-258. ὄρσο: H. 349 D; G. Appendix, ὄρρυμι. — καλέουσιν, sc. σέ. Note the asyndeton. — ἔν'...τάμητε (τέμνω): *that you* (Trojans and Achæans) *may*, etc. Cf. vv. 73, 94, 105. — 253 to 255, cf. 136 to 138. — ἔποντο: optat. without ἄν; *may* (or *let*) *the woman and the treasures follow*.

So also *valoumen*, *may we the others dwell in*, etc. — *véονται* : subjunc. with short mode-sign, *let these go*, etc. — 256 to 258 : cf. 73 to 75.

259-263. *ρίγησεν* : *shuddered* (at the thought of the combat in which his son was about to engage). — *zeugnύμεναι* : *to yoke*. For a cut of the yoke worn by draught-horses, see Auten. sub *ζυγόν*. — *άν* = *άνά* w. *έβη* : *mounted* (his chariot) : *κατά* w. *τείνειν*, *drew back* (*όπισσω*) *the reins*. — *τῷ... έχον* : *and these two* (Priam and Anténor) *guided*, etc. No mention is made of Priam's descent from the tower, nor of the bringing of the horses and chariot from the stables, which were probably near the palace of Priam ; but the poet hastens on to the main event in his mind, the impending contest.

265-270. *έξ ίππων άποβάντες*. We learn from what precedes that they had ascended a chariot ; hence, we render here, *descending from their chariot*. The warrior and his charioteer, being elevated and leaning somewhat forward, seemed to project over their horses ; thus, their descent from the chariot was often spoken of in this way, *έξ ίππων*. — *έστιχώντο* (*στιχώω*) w. *ές μέσον* : *they went into the space between*, etc. — *άν* (cf. v. 261), sc. *ώρνωτο* ; *rushed up, made haste to rise*, i. e. for the purpose of saluting Priam and Anténor. — *κρητήρι οίνον μίλογον* : *they mixed wine in a bowl* (dat. loc.). Comparing this with *σπονδαί άκρητοι*, 2, 341 ; 4, 159, we must understand here the wine of the two parties, not wine and water.

271-274. *μάχαιραν* : *knife*, broad and short, used chiefly for sacrificial purposes, called also in later times *κοπίς*, or *παρὰξίφίς*. — *πάρ* (= *παρά*), w. *κουλέων* : *along by*. — *έλφος* : *sword*, straight, two-edged, pointed, and used for fighting. See Auten. *έλφος*, wood-cut. — *άωρτο* (*άελρω*) : *hung, was suspended*. — *τρίχας* (*θρίξ*). Often used in pl. where we use sing. Is spoken of hair, of wool, and of bristles ; here, of wool. — *νείμαν* (*νέμω*), sc. *τρίχας*. This act, like the mingling of the wine, signified the participation of all in the sacred ceremony.

275-280. *Άτρεΐδης*. Notice the fact that Atreides takes the lead in the sacrifice, and offers the prayer. It is worthy of note that the intervention and intercession of a priest was not deemed necessary in the Homeric theology. Notice also the attitude of the suppliant, and the fact that he prays, not to an image, but first of all to an invisible deity. — *μεγάλα*, adv. : lit. *greatly*, i. e. *earnestly*, or perhaps *loudly*. — *Ίδηθεν* : *from Ida* ; where he had an altar and sacred enclosure. — *ήέλιος* : vocative. — *και ποταμοί* : *and ye rivers* ; is understood to refer particularly to the Trojan river-gods. — *και οί...τίγυσθον* (dual) : *and ye who punish* ; i. e. Hades and Persephone. — *καμώντας* : L. & S. *κάμω*, I. 4. — *δ τίς κε...όμόσση* (*όμνυμι*) : *whoever shall have*, etc. — *έστω* : impv. ; note the accent ; *be ye*.

285-290. *Τρώας...άποδοῦναι...άποτινέμεν* : acc. w. infin. to denote an energetic demand ; *then may the Trojans*, or *let the Trojans*, etc. So Am., F., Koch, et al. Cf. 2, 413, note. In v. 322 *δός* is expressed. — *ήν*

τιν' ἵσκειν, sc. ἀποτινέμεν: *whatever (or which) it is suitable (to pay).* — ἡ τε...πῶληται: lit. *which shall be even among future men*; i. e. which shall be held in remembrance, and referred to as an example of deserved punishment. — εἰ δ' ἄν...οὐκ ἔθλωσιν: *but if...shall not consent*, etc. Notice here οὐκ in a condition; οὐκ ἔθελ-, viewed as a compound word. Lat. *nolint*. H. 842; G. § 219, 3. Cf. οὐκ εἰώ, 4, 55. — αὐτὰρ ἐγὼ καὶ ἔπειτα: *I, on the other hand, even after that*. Cf. αὐτὰρ, I, 133.

292-297. ἦ: cf. I, 528. — ἀπὸ...τάμε (ἀποτέμνω): *he cut open the throats*, etc. — τοῖς, i. e. ἀρνας. — θυμοῦ: *life*, w. δεινομένους (δέομαι, *to want*, *to be deprived of*). — μένος: *force*, strength, obj. of ἀπὸ...εἴλετο (ἀφαιρέω), — οἶνον...δεπάσσειν is usu. understood thus, *drawing or dipping wine from the bowl* (by means of a pitcher — πρόχοος — and then pouring it) *into the cups* (dat. loc.). The pres. particip. (ἀφυσσόμενοι) is used because of the continuance and repetition of the act; drawing from the bowl and pouring into the cups till the cups of all were filled and all had poured out a libation. Yet Doed. renders, *with the cups* (dat. inst.), and does not understand any ellipsis. — ἔκχεον (ἐκ, χέω): *they poured (it) out*, i. e. as a libation. — τίς: cf. 2, 382.

299-301. ὁππότεροι...πημήνεια. The optat. in a dependent clause often w. an optat. of wishing in the principal sentence (here ὥδε...ῥέοι), and denoting a case purely hypothetical; *whichever of the two parties may first do harm contrary to the oaths, so may*, etc. — σφ' (= σφί = σφίσι), dat. w. ῥέοι. — αὐτῶν καὶ τεκέων, sc. ἐγκέφαλος. — δαμῆεν, δαμάζω.

302-309. πῶ: cf. note 2, 419. — τοῖσι, w. μετὰ...ἔειπεν: *spoke...among them*. — Δαρδανίδης: *a descendant of Dardānus* (of the sixth generation). — οὐ πω: *not in any way*. Cf. v. 302, πῶ. — ἐν ὀφθαλμοῖσιν: cf. I, 587. — Ζεὺς μὲν (= μῆν) που τό γε οἶδε, κτέ.: *Zeus no doubt knows this*, etc. — θανάτοιο τέλος: lit. *an end of death*, i. e. *a fatal end*.

310-317. ἐς δίφρον ἀρνας θέτο: *placed in his chariot the lambs* (sc. the two which he had brought with him from Troy). Why? It was not necessary that the poet should tell those to whom he sang, as they would probably understand at once. It appears, according to the scholia, that the victims slaughtered on the taking and giving of oaths (τὰ ἐπὶ τοῖς ὅρκοις γιγνόμενα λερεῖα) were not consumed at a subsequent banquet, as in the case of an ordinary sacrifice, but were either cast into the sea or buried. Those which Priam took with him would probably therefore be buried. — Vv. 311, 312, cf. vv. 261, 262. — τῶ...ἄψορροι: dual w. plur. H. 517. — πάλλον...ὁππότερος...ἀφείη (ἀφίημι): *shook...(to determine) which of the two should first cast*, etc.

322-325. τὸν δὲς, κτέ.: *grant that this one*, etc. — δόμεν...εἴσω: *within the dwelling of*, etc. Note this expression, which explains the elliptical "Αἶδος εἴσω, 6, 284. — ἡμῖν δ' αὖ, κτέ., sc. δὲς. — ἀψ ὁρώων: *looking*

back, so as to show his impartiality. — Πάριος, gen. w. κλήρος. — ἐκ, w. θρουσεν.

326-329. οἱ μὲν: *these*, i. e. the other warriors of both parties. — ἕζοντο. Up to this time they had probably remained standing. Cf. 134, note. — ἵπποι...τεύχε' ἔκατο. The verb is suited in idea only to the latter subject; an instance of zeugma. — αὐτὰρ δ' ὧς...δῖος Ἄλ-: correl. w. οἱ μὲν, v. 326. — ἀμφ' ὤμοισιν ἔδυσσετο (cf. ἀπεβήσετο, I, 428, note); here also the expression is properly used of only a part of the armor. (Cf. the zeugma, v. 327), *put on, about*, etc.

330-333. καλὰς, ..ἀραρνύας (ἀραρῖσκω) agree w. κνημίδας. Observe the minuteness with which the several pieces of armor are described. The attention of the reader is thus arrested for a moment at this point. The importance of the impending contest warranted this delay. For a more accurate idea of the form of the various pieces of armor, see Dic. Antiqq.; also Auten. Dic. — οἷο κασιγνήτοιω Δυκ.: *the breastplate of his brother Lycāon*. He had come to the battle with light armor (v. 17), not expecting this single combat with Menelaus. — ἤρμοσε (ἀρμόζω) δ' αὐτῷ: *and it* (the breastplate) *fitted him*. So Cr., Auten., Naeg., L. & S., et al. Some recent critics, Am., F., et al., take ἤρμοσε here as trans., *and he fitted (it, i. e. the breastplate) to himself*. This would require αὐτῷ (st. αὐτῷ, which they still retain).

334-339. Cf. 2, 45. — σάκος: same const. w. ξίφος, obj. of βάλετο. — ἵππουριν: *with horsehair plume* (D.), adj. w. κυνέην. — παλάμηφιν: G. § 61, Note 3; H. 206 D. — ἀρήρῃ: cf. ἀραρνύας, v. 331. — ὥς δ' αὖτως: *and thus, in the very same manner*.

Vv. 340-461. — The single combat. Paris rescued by Aphrodite and conveyed to his home in Troy. Helen conducted thither by the same goddess. The interview between Paris and Helen; and a glance at the scene on the plain between the two armies.

340-345. οἱ δέ: *emphat. posit.* *And they*, i. e. the two warriors. — ὁμίλου w. ἐκάτερθεν, adv. of place; G. § 182, 2; H. 589. -θεν means properly *from*, i. e. (looking forth) *from each crowded army, from each throng*. — V. 341 = v. 266. — στήτην...σείοντε...κοτόντε. Notice the transition from the plur. (ἐστιχώντο...δερχόμενοι) to the dual; *and then the two stood near* (each other), etc.

346-354. πρόσθε: cf. v. 317. — βάλεν...κατ': *struck fair in the midst* (D.). — οὐδ'...χαλκός: *nor did the copper* (point of the spear) *break it*. All the recent and most critical editors now read χαλκός st. χαλκόν. — οἱ: dat. of interest w. ἀνεγνάμθη (ἀναγνάμπτω). Cf. I, 104, note. — ὤρρυτο (δρυνμι) χαλκῷ: *started up with*, etc. Cf. Æn. XI. 697, *altior exsurgens*. — δὸς τίσασθαι δ' (= δς): *grant that I may punish (him) who*, etc. πρό-

τερος as in 299. Lat. *prior*. — ἵσorgen (ἔρδω, or ῥέζω): perf. tense, because the results of the act still continued. Notice two accs. w. this verb. — δῖον Ἀλέξ.: appos. w. the implied obj. of τίσασθαι. — δάμασσον (δαμάζω): subdue (him), etc. — ῥέξαι w. ἐρρήγησι. — ῥ relates to ξεινοδόκον.

355-360. ἀμπεπαλόν (ἀναπάλλω): reduplicated 2 aor.; *having poised and drawn back* (Auten.). — ἔγχοι: subj. of ἦλθε and ἡγήρεστο (ἐρείδω), *went...and had been pressed*. The plupf. denotes that the act was completed in an instant. — ἀντικρὺ δέ: *and right on*, etc. Connect closely w. the following preposition. — ἔγχοι: emphat. posit. Subject of διάμνησε (διαμάω). — ὁ δέ: *and he*, i. e. Paris.

362-368. ἀνασχομένος (ἀνέχω): *raising himself up*, that he might strike with more force. — φάλον, obj. of πλῆξεν. The crest extended over the helmet from back to front and was furnished with a socket to receive the plume (Auten.). — ἀμφι...αὐτῷ (φάλω)...διατρυνέν (διαθρύπτω), sc. ξίφος: *and around it (the sword) being shivered...fell*, etc. — τριχθὺ τε καὶ τετραχθὰ. A frequent idiom. Cf. I, 128. — ὦμωξεν, οἰμώζω. — θεῶν limits οὐ τις...ἄλλος: σείω w. δλωτέρος. Notice this outburst of anger against Zeus. — ἐφάμην: *I said to myself, I thought*; τίσασθαι, *to punish*; aor. infin. (Am., F., Koch) of a future event regarded as certain. Cf. vv. 28, 98. Several of the older editt. read τίσεσθαι, fut. — μοί, dat. of interest. Cf. I, 104, note, *to my disadvantage, to my sorrow*. May be omitted in translating. — ἄγη, ἄγνυμι: 2 aor. pass., *has been*, etc. — ἐκ w. ἤχθη (ἀτσω). — παλάμηφιν: cf. 338, note. As gen. here. — δάμασσα: cf. 352.

369-376. ἐπαίξας (ἐπί, ἀτσω), sc. Ἀλεξάνδρῳ. — κόρυθος λάβεν: *he seized (him) by*, etc., gen. of part. — ἔλκε...μετ': *was dragging (him) into the midst of*, etc. — ἐπιστρέψας: L. & S. ἐπιστρέφω, "seemingly intrans." Yet Auten. renders it, I think correctly, "*having turned (him) toward (the Achæans)*." — ὑπὸ δειρήν: *which passed under*, "*unter dem Halse hin*" (Am.). Note the force of ὑπὸ w. acc. — δς (i. e. ἱμάς)...τέτατο (τείνω), κτέ.: *which, as a fastening of his helmet, extended*, etc. — καὶ νῦ κεν εἰρυσσέν τε καὶ...ἤρατο (αἶρω)...εἰ μὴ, κτέ., *And now he would have dragged him off and acquired...had not Aphrodite*, etc. Force of this form of cond. sent.? G. § 222; H. 746. — ἄρα: *just then*, Am., F., Koch. — ἱμάντα...καταμένοιο (2 aor. mid. as pass. fr. κτείνω), lit. *the strap (made) from an ox slain by violence*; "*the strap of tough bull's hide*" (D.); "*the ox-hide band*" (B.). — κενή = κενή, fr. κενός. Not to be confounded w. κείνη, fr. κείνος = ἐκεῖνος.

377-382. τήν (i. e. τρυφάλειαν), obj. of ῥῖψε and of ἐπιδωήσας. — κόμισαν (κομίζω). They took it up and bore it away as a trophy, a sign of the partial victory. — αὐτὰρ ὁ: *but he*, Menelaus. — κατακτάμεναι (κατακτείνω), aor. act. infin., *to slay* (Paris). — ἔγχεϊ χαλ-. Whether he had come with two lances, as Paris (v. 18), or whether he had recovered the one before

cast, the poet does not inform us. Am. and Koch adopt the former supposition; F. the latter. — **τόν** : i. e. Paris. *ἐξήρπαξε* (ἐξ, ἀρπάξω). — **καὶ δ' εἰς** : *καθεῖσα* (κατά, εἶσα). — **ἐν θαλάμῳ**. Notice the frequency in Hom. of *ἐν* w. dat. after verbs of motion; denoting the state of rest following the motion. — **εὐώδει κηρώντι**. The former (fr. εὖ, ὀζω) means simply *sweet-scented*; the latter (fr. καίω, to burn) suggests the manner of diffusing the perfume. The two words may be rendered, *fragrant with burning incense*. — Observe the power here ascribed to the goddess of snatching him away and of rendering him invisible.

383-389. **αὐτὴ...εἰ** (Att. *ἦε*, fr. *εἰμι*) : *she herself, she in person, went*, etc. *καλέουσα*, fut. — **πύργῳ ἐφ' ὑψηλῷ** : cf. 153. — **χαρὶ** : dat. of means; *εἰσὶ* gen. of part. *And with her hand taking (Helen) by*, etc. — **γρηῖ** w. *ἐκνῦα* (ἐοικα); *μὲν* w. προσ-. Cf. 2, 22. — **εἰροκόμῳ**, appos. w. *γρηῖ*. — **οἱ...ναιετάωσσι** : *for her (Helen) while dwelling*. *Λακεδαιμόνι* (without *ἐν*) dat. of place. — **ἥσκαν** (ἀσκέω) : impf. 3d sing.; contracted and w. ν movable. — **μὲν** : *her*, i. e. the old wool-comber. *φιλέσκειν*, subj. 'Ελένη. — **τῇ** : *this one*, the old wool-comber; *μὲν* (in v. 389) : *her*, i. e. Helen. Same arrangement and const. as in v. 386.

391-394. **κεῖνος...θαλάμῳ** : *yonder (is) he, in his chamber*. — **δινωτοῖσι λέχεσσι** : dat. of place, *on smoothly turned couch*; *δινωτοῖσι* is spoken properly of the posts and bars, and denotes the artistic workmanship of the whole; the plur. denotes the parts of which the entire couch was composed. — **κάλλει τε...εἵμασιν** : *glistening both with beauty* (i. e. his own personal beauty) *and in attire*. — **οὐδέ κε φαίης...ἐλθεῖν...ἔρχεσθαι** : *nor would you say that he had come...but that he was going*, etc.; *νέον* adv. w. *λήγοντα*, *just ceasing from*, etc.

395-402. **τῇ** (Helen) : dat. of interest; *θυμὸν...δρiven*, *excited emotion in her breast*. — **ἐνόησε** : *recognized, perceived*. To others, except Helen, she was either invisible, or known only as an old woman. — **μέ**, obj. of *ἡπεροπεύειν*; *ταῦτα*, acc. of specif. — **ἡ πῇ με προτέρω...ἄξεις** : *Surely! will you lead me farther on somewhere among*, etc. *πολὼν* w. *πῇ*, adv. of place. G. § 168; H. 589. — **τοί** = *σοί*, w. *φίλος*; *ἀνθρώπων* w. *τις*, *any one of*, etc.

403-412. **οὐνεκα δὴ...τοῦνεκα δὴ...παρέστης** : *Because...on this account did you just now...come hither?* Notice the emphatic and lively force of *δὴ*. — **ἵσο** (ἡμαι)...**λοῦσα** : *Go! sit by his side!* (instead of coming hither, δεῦρο). — **ἀποείκε** : *ἀποείκω*. — **μηδ'...ὑποστρέψειας** : optat. without *ἀν*, a wish; *and may you no more return*, etc. — **κείνον** : *that one*, contemptuous. — **εἰς ὃ κε** : *until*. — **ὃ γε** recalls the subj. with emphasis and manifest contempt; *or he, such a man as he (shall make) you*, etc. — **κείνον** again in the same angry and contemptuous vein. — **πορσυνέουσα** : fut., *to make ready and share*. — **μωμήσονται** : *will mock at*. The derision of society seems to have been not less dreaded then than now.

414-420. **σχετλή.** May be read metrically either in two syllables by synizesis, or in three syllables with the first short. — **μη...μεθίω** (μετά, τημι): cf. *ἐφείω*, 1, 567; *lest enraged I abandon you*. — **τὼς** (= οὕτως) ...**ὥς**: *so... as, as much as*. — **ἀπεχθήρῳ** (ἀπεχθαίρω): same const. w. *μεθίω*, and *lest I hate you*, etc. — **νῦν**: *now, just now*. — **μητίσσομαι**: aor. subjunc., short mode-sign, and *lest I plot*. — **οἶτον**: cogn. acc. w. *δλῃαι* (δλλυμι). — **ἔδδειςον δ' Ἑλένη**. To be abandoned and hated by Aphrodite, the goddess of beauty and of love, would be that which a beautiful woman would dread above all things else: — **κατασχομένη** (κατέχω) = *καλυψαμένη ὁδῶσιν*, v. 141. — **ἦρχε δὲ δαίμων**: *and the goddess took the lead*. Cf. 1, 495.

421-427. **αἱ δ' ὄτ'...ἴκοντο**: *and when they* (the goddess and Helen) *reached*. — **δόμον**. The house of Paris was near that of Priam and of Hector on the acropolis, 6, 313 ff. — **ἡ δὲ...δία γυν-**: cf. 1, 348. — **φιλομμειδῆς** (fr. φίλος, and *μειδῶ* written in old Indian and old High German with an initial sibilant; old German *smielen*, Eng. *smile*. Curt. Grundzüge, p. 295): comm. rendered *laughter-loving*; but Crusius proposes *sweetly, or gently, smiling* (holdlächelnd). — **τῇ w. κατέθηκε**: *θεά*, appos. w. *Ἀφροδίτη*; *ἐλοῦσα, φέρουσα, κατέθ-*, all have the same obj. *δίφρον*, *taking, bearing, placed*, — a very circumstantial description. — **ἀντί'** (= *ἀντία*) w. gen., *in front of*. — **ᾤσσε πάλιν κλίναςα**: *turning back, averting, her eyes*. Cf. *Æn.* 4, 362, *Talia dicentem...aversa tuetur*. — **ἠνίπαπε**: *ἐνίπτω*.

428-436. **ὥς ᾤφελος...ὀλέσθαι**. Force of this const.? Cf. 1, 415, note. *O that you had perished there!* — **δαμείς**: *δαμάζω*. — **κρατερῷ**. Note the accent; positive, not comparative, degree. — **ἡ μὲν δὲ πρὶν γ' εὐχε'** (= *εὐχεο, εὐχου*, fr. *εὐχομαι*): *surely, already formerly you used to boast*, — most taunting and scornful language throughout, yet a very truthful and vivid picture of human life, indicating also the freedom and independence of woman in a remarkable degree. — **Μενέλαου w. φέρτερος εἶναι**: *that you were braver than*, etc. — **προκάλεισσαι** (πρό, καλέω): imperat. How would this be accented if it were infin.? — **μή πως τάχ'**: *lest in some way quickly*; *ὑπ' αὐτοῦ δουρὶ, under his spear*. So Am., F., Koch, et al. — **δαμήης**: 2 aor. pass. subjunc. *δαμάζω*.

438-440. **γύναι**. A familiar and entirely respectful mode of address. — **θυμόν**: partitive appos. w. *μέ*; or it may be viewed as acc. of specif.; lit. *do not reproach me, my courage*; or *me, in respect to*, etc. — **σὺν Ἀθ-**: *with*, i. e. *with the aid of Athēna*. — **κείνον...ἐγώ**, a very brief expression, sc. *νικήσω*; *αὐτίς, at another time*. — **παρὰ γὰρ...καὶ ἡμῖν**: *for with us also*, i. e. *on our side*. Observe that Paris — always in Homer a perfect gentleman — does not get angry in his turn, but is self-possessed and conciliatory. — I suggest that vv. 441-448 inclusive be omitted in the class-room. This is one of the very few passages in Homer which the literary taste of the present day rejects. It should be recollected in apology that the poem was probably sung before companies composed exclusively of men.

449-461. ἀνὰ w. acc., *throughout*. Note the frequency of this sense in Homer. — εἰ που ἴσαθρήσειεν (ἐς, ἀθρέω): (to see) *if he might anywhere espy*, etc. — κλειτῶν τε. The position of τέ joins κλειτῶν w. ἐπικούρων, not w. Τρώων. Can the student tell why? — οὐ...ἐκεῖθ' ἔδοιτο. A rare const., usually explained as an instance of brachylogy; thus, *for not out of friendship did they conceal him* (nor would they conceal him), *if any one should see him*. The optat. ἔδοιτο suggests the possibility that some one might yet discover him. — σφιν πᾶσιν ἀπήχθετο (ἀπεχθάνομαι): *he was hateful to them all*. — κηρὶ μελαίνῃ, w. ἴσον: *equally with black death*. — φαίνεται' (notice the elision of αι)...Μενελάου, sc. οὐσα: *is plainly on the side of*, etc. — ἀποτινέμεν (= ἀποτίνειν), infin. as imperat. Notice the force of ἀπο-, *do ye pay off, pay in full*. Cf. vv. 286, 287. — ἐπὶ δ' ἦγεον: *ἐπαυέω*.

ILIAD IV.

Vv. 1-84. — Council of the gods. Preparations for the breaking of the treaty.

1-6. ἡγορόωντο: ἀγοράομαι. — ἐφραχάα, οἶνοχοάα (οἶνος, χέω). Notice the double augment. For another form, see I, 598. — τοῖ...δαδέχατο (3d pers. plur. plupf.; H. 442 D, 3; G. Appendix, δεικνυμι): *they pledged one another in golden cups*. δεπάεσσω, manner or inst. The expressions, *golden cups, golden pavement*, etc., were no doubt suggested to the poet by what he had actually seen. Cf. 3, 248, note. — παραβλήδην (παρά, βάλλω): adv., *with side thrusts* (seitwärts treffend. Am. So also F. as revised by Franke). L. & S., *with a side meaning*, i. e. *maliciously, deceitfully*.

7-19. Ἀλαλκομένης: an epithet deprived probably fr. Alalcomenæ, the name of a town in Bœotia where Athena was worshipped; yet with an evident allusion, in this passage ironical, to ἀλαλκεῖν, *to defend*. — ταῖ...καθήμεναι: *these two sitting apart*, i. e. from Menelaus. — τῷ depends on παρ-: *but by the side of this one* (Paris) *on the other hand* (αὐτῆ); μέμβλωκε, βλώσκω. — φιλομμειδής: cf. 3, 424, note. — ἐξέσάωσεν (sc. αὐτόν) *διόμενον*: *has rescued (him) when thinking*, etc. — νίκη, sc. ἐστίν: Μενελάου, predicate gen., *victory belongs to*, etc. — φραζώμεθα: H. 720, a; G. § 253; *let us consider*, etc. ἤ...ἤ, *whether...or*, etc. ὁρσομεν, subjunc. = ὁρσωμεν. — εἰ δ' αὖ πως τόδε...ἤ τοι μὲν, κτέ.: *and if again in some way this*, etc., *then indeed*, etc. αὖ often denotes, as here, simply a transition from one thought to another. τόδε points here, as usual, to what follows. — οἰκοῦτο: notice the synizesis of -οι-; also the omission of ἀν (κέ or κέν); *then may the city...continue to be inhabited*, etc., *and may Menelaus lead*, etc.

20-29. ἐπέμψαν (ἐπιμύζω): notice the derivation and peculiar force of μύζω. See Lex. — πλησῖται (sc. ἀλλήλαις) ..μεδέσθην: parenthetical. — ἀκίων: usu. adv.; yet it occurs also as adj. Cf. I, 565. Its meaning is here repeated and emphasized by οὐδέ τι εἶπεν. — Ἥρη: not to be viewed, I think, as dat. for gen.; but as the one in whose case something is true; *but on the part of Hera, (her) breast did not contain*, etc. ἔχαδε, χαυδάνω. — Cf. I, 552, note. — ἄλιον, ἀτέλεστον: pred. adjs. w. πόνον, *to render my labor vain*, etc. — ἰδρῶ (what is the usu. acc.?) same cons. w. πόνον; ὃν depends on ἰδρωσα, as cognate acc. — καμένην: transition to a direct state-

ment, and my horses have grown weary, etc. — **κακά**: descriptive appos. w. **λαόν**, combined perhaps w. the idea of ἀγειροῦσθ. (Cf. note on πῆμα, 3, 50): in collecting the people (bringing) evils, etc. — **ἔρδ'**: do it i. e. render my labor vain, etc.). This little word brings out with dramatic effect the temper of Hera. — **πάντες θεοὶ ἄλλοι**: emphatic appos. w. the subj. of ἐπαυόμεν, but we, all the other gods, do not indeed sanction (it). Notice the emphatic position of οὐ; τοί is to be taken here, I think, as an intens. particle.

30-42. Cf. I, 517. — **τί**: in what respect, etc., adv. accus. — **σέ** and **κακά** depend on ῥέγουσιν. H. 555; G. § 165; inflict on you so many evils; ὁ τ', cf. I, 244, note. — **ὤμόν**: pred. adj. w. Πρίαμον, παῖδας, Τρῶας. For the agreement, see H. 511, h; G. § 138, note 1; if you, having entered, etc., could devour Priam, etc., alive (lit. raw). — **μὴ...γένηται**: lest this quarrel become, etc.; or, let not this quarrel become, etc. **ἔρισμα**, pred., a cause of strife. (D.) — V. 39, cf. I, 297. — **καὶ ἐγώ**: I also. — **μεμαῶς...ἐθέλω**: lit. desiring...wish, i. e. earnestly desire. **πόλιν...τήν...ἔθι**, lit. a city, that one where; more freely, that city where, etc. — **διατρέβειν, ἔλσαι**: imperat. — **τόν**: demonst. (as usu. in Hom.), that my wrath, or that wrath of mine. Cf. τό, I, 185. — **ἀλλά μ' ἔλσαι**: but let me alone.

43-49. **ἐγὼ σοί**: notice the juxtaposition of these two words, thus making the contrast more striking; also σοί, which in Hom. is always accented; thus more emphatic than the enclitic τοί. — **δῶκα** (= ἔδωκα): absol., have granted (it, i. e. permission to sack Troy). — **ἐκὼν ἀέκοντι**: the antithesis is made more pointed by the juxtaposition of these words. Cf. ἐγὼ σοί, note. **ἐκὼν**, voluntarily (opposed to the idea ἀνάγκη by constraint), (yet) with reluctant heart. — **αἶ** relates to τάνων (v. 46) as anteceded; πόλεις, incorporated in relat. sent. H. 809; G. § 154; for of (all) the cities of earthly men, which, etc., of these (τάνων), etc. — **περὶ κῆρι**: around (the) heart, i. e. heartily. — **τίεσκετο** (τίω w. iterative ending): was honored. By using the imperf., he speaks as though the destruction of the city were already an accomplished fact. — **εὐμμελίω** (εὐμμελής, not to be confounded w. εὐμελής): bearer of the good lance; or skilful with the lance. — **ἔδευτο...έλισς**: cf. I, 468. — **λοιβῆς, κνίσσης**: partitive appos. w. δαιτός.

50-61. Cf. I, 551; also I, 121, 172, 413. — **διαπέρσαι**: infin. as imperative, these destroy, when they shall, etc. — **περὶ κῆρι**: cf. v. 46. — **τάνων** depends on πρόσθε. Notice the asyndeton of this verse, indicating the emotion of Hera. — **οὐδὲ μεγαίρω** (akin to μέγας): nor do I account (them) too great (a sacrifice); nor do I grudge (them). — **διαπέρσαι**, sc. σέ as subj., τὰς as obj., and do not consent that you destroy them. — **φθονόουσα**: the means. H. 789; G. § 277, 2. I do not accomplish (anything) by grudging (them). — **καὶ ἐμὸν πόνον**: my labor also. The labor of Hera, as well as that of Zeus, should be allowed to have a successful termination. **θέμεναι...**

οὐκ ἀτέλεστον, *to render...not unfinished, not fruitless*. — γένος, sc. ἐστὶ: ἐθενθεν, lit. *thence whence*; freely rendered, *my descent is the same as thine*. — πρεσβυτάτην.. ἀμφοτέρων (cf. 3, 179), κτέ.: *most venerable, in two respects, both in birth, and because, etc.*

62-69. ὑποείκομεν: subjunc., *let us, etc.* — θάσσον: *very quickly*. — ἐπιτείλαι: infin. as imperat., *charge*. How would the imperat. be accented? H. 367, R. e; G. § 26. — ἔλθειν, παρᾶν, depend on ἐπιτείλαι. — ὥς κε: notice here *κε* after *ὥς* in a final clause. H. 739, 741; G. § 216, note 2. — ὑπὲρ ὄρκια: cf. 3, 299. — δηλήσασθαι (δηλέω, not to be confounded w. δηλώ), depends on ἀρξωσι, takes Ἀχαιοὺς as obj. — The address of Hera is conciliatory and persuasive. Zeus could not gracefully do otherwise, if he had desired, than yield to such words. — αὐτίκα: notice the asyndeton, making the narrative more lively.

70-84. ἔλθι: notice the accent. H. 366, b; G. § 26, Note, 3 (2). — παρᾶν: here used as imperat. — πάρος μεμανίαν: *previously desiring* (it), i. e. to go on this errand. Cf. v. 20 ff. — ἦκε (ἦμι): *sent (her) like a star*, etc.; τέρας, appos. w. ἀστέρα; λαμπρόν· τοῦ, κτέ., *a bright (star), from which, etc.* In translating, follow here the order in which the idea is presented by Hom., as nearly as the English idiom will admit of it; thus, the thought contained in λαμπρόν (which qualifies ἀστέρα) should stand just before the expression for τοῦ...ἔνται. This same principle—to conform the order in the translation to that of the original, as nearly as the different idioms of the two languages will admit of it—is often important. — ἀπό, separated fr. ἔνται by tmesis: takes the gen. τοῦ, as a prep. in compos. Considered as a simple prep., following τοῦ, it would suffer anastrophe. H. 102 D, b; G. § 23, 2. — τῷ, i. e. ἀστέρι. — καδ ἔθορε, καταθρόσκω. — ὦδε, κτέ.: cf. 2, 271, note. — Ἦ...ῆ: *Truly...or, etc.* Notice the different accent of these particles. — ἀνθρώπων depends on ταμῆς πολέμοιο as a single idea (F.); *arbiter of war to men* (lit. *men's war-arbiter*).

Vv. 85-147. — Athena incites Pandarus to wound Menelaus, thus breaking the treaty.

85-92. Notice the dif. between ὥς (accented, = οὕτως), denoting what precedes; and ὦδε (v. 81), denoting what follows. — ἡ δέ: *but she*, i. e. Athena. — Πάνδαρον ἀντίθεον: 2, 827. Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν. — διζήμενή agrees w. ἡ. — εὖρε: explanatory of what precedes, hence the asyndeton. — οἱ οἱ: notice the dif. in form; *who followed him*, etc. — ἀγχοῦ, i. e. *near to Pandarus*.

93-103. τλαῖς κεν, κτέ.: contains the explanation and the answer to the foregoing question and wish; cf. 3; 52, 53; *would you yield, etc.; then would you dare, etc.* ἐπιπροέμεν, fr. ἐπὶ, πρό, ἔμεν = εἶναι fr. ἦμι. — πᾶσι...Τρώεσσι: *on the part of all, etc., or from all, etc.*; ἀρω, αἶρω. — ἐκ πάν-

των : *above all*. βασιλῆϊ, same const. w. πᾶσι. — τοῦ...πάρ'...φέροιο : *from him, I say* (δῆ), *you would receive*, etc. τοῦ depends on πᾶρ' (thus written by Dind., Düntz., Spitz., F., and Koch (by anastrophe). Yet Cr., St., Doed., Am., and some others write παρ'). — αἶ κεν ἴδῃ : *if he shall see*, etc., protasis : κεν...φέροιο (v. 97), apod. Mixed form. H. 750; G. § 227. — πυρῆς depends on ἐπὶ in compos., *having gone upon, having ascended*. Cf. 2, 234. — ὀλοστευσον Μενελάου : H. 574 c; G. § 171. — εὖχεο...ῤέξαν : *you ...that you will sacrifice*, etc. νοστήσας agrees w. subj. of ῤέξω. Why nom.? H. 775; G. § 136, note 2.

• 104—111. τῷ...ἄφρονι : H. 597; G. § 184, 3; *the mind of him foolish one, his foolish mind*. — ἐρύλα (συλάω) : is generally understood in the sense, *he took out* (from the case or covering). Some, however, as Düntz., St., F. in the edit. revised by Franke, render it, *snatched from his shoulder* (riss von der Schuller ab). — αἰγός, gen. of material : *his well polished bow, made of (the horns of)*, etc. — ὃν ῥα...τυχήσας...δεδεγμένος...βεβλήκα, κτέ. : *which...having hit...having awaited...had smitten*, etc. — ὑπὸ στέρνοιο : *beneath the breast*, indicating that the goat, *as he came forth from a rock* (πέτρης ἐκβαλόντα), was somewhere above the archer, so that the arrow was aimed upward. — ὁ δέ, i. e. the goat. — ἤραρε (ἀραρίσκω) : *fitted them together*. — χρυσέην...κορόνῃν : *placed upon (it) a golden hook (or ring), in which to fasten the bow-string*.

112—126. εὖ κατέθηκε : *he* (Pandarus) *laid it carefully down, after having stretched (the bow)*, (while he took his quiver, and selected an arrow, v. 116). — ποτὶ...ἀγκλίνας (ἀνακλίω) : *having braced (it), having made (it) lean on the ground* (that he might have a convenient position in stretching the bow). — πρόσθεν, sc. αὐτοῦ, *before (him)*. — μὴ πρὶν...πρὶν βλησθαι : *lest, etc....before Menelaus...was hit*. Notice the repetition of πρὶν (cf. 1, 98; translate only the latter; also the infin. after πρὶν. H. 769; G. § 274. — βλησθαι, βάλλω. — σύλα, συλάω. — μελαινέων : H. 128 D, b; G. § 39. Gen. Plur. — ἔρμα : L. & S. II.; appos. w. ἴβν. — ὁμοῦ : *at the same time*; the drawing of the bow and the grasping of the end of the arrow and of the bow-string took place *at the same instant*. — γλυφίδας : usu. explained as "*the notch of the arrow which fits on the string*." F., Koch, Ebel., with more probability say, *the grooves or notches*, made lengthwise at the end of the arrow for receiving the feathers or wings, and cite in confirmation τῶων περρωτὰς γλυφίδας. Eurip. Orest. 268. Cf. Herod. 8, 128. — νεῦρα βόεα : *the ox-hide bow-string* = νευρήν in the next verse. — σιδήρον : *the iron-point of the arrow*. — λίγξε...λαχεν : cited by Quintilian, 1, 15, as an instance of onomatopœia. βίβς : notice the accent, distinguishing it from βίος.

127—140. σέθεν (= σοῦ), depends on λελάθοντο. — πρώτη...ἀγέλειη, i. e. Athena. The same goddess who had moved Pandarus to discharge the arrow, now *especially, first of all* (πρώτη) protected Menelaus, her object

being to renew the hostilities, and thus prevent the return of the Greeks. — **πρόσθε στήσασα**: cf. v. 54. — **τόσον...ὥς ὅτε**: *just as when*; lit. *so much as when*. **ἔργεν**, *kept it* (the arrow) *off*. — **ἄθ'** (= **ὅτε**)...**λέγεται**, sc. **παῖς**. — **αὐτή**, i. e. **Ἀθήνη**. — **αὐτε** denotes here, as often, not repetition, but transition. See Lex. — **ἴθυνεν ἄθ'**: *guided (it to the point) where*. — **σύνεχον**: intrans., *came together*. Cr. — **ἤντετο**: Lex. **ἀντομαι**. — **ἐν ζωστήρι ἀρηρότι** (**ἀραρίσκω**): *in the snug-fitting girdle*. Notice **ἐν** w. dat. after verb of motion. — **μίτρης θ'**: *and through the belt*; worn just above the hips, below the breastplate; made of bronze, lined with wool; or perh. lined with leather and stuffed with wool. It must have been a broad band, extending up beneath the breastplate, so that the arrow should pass through, first the girdle, then the breastplate, then the belt; before it reached the body. — **ἔρκος** w. gen. Cf. I, 285, note. — **ἔρυτο**: Lex. **έρύω**, Mid. — **διαπρό**: both parts have their force; **πρό**, *forward*; **διά**, *through*; i. e. *on through*, **καί τῆς**, *even this*, i. e. **μίτρης**; **είσατο** (**είμι**) *it*, i. e. *the arrow, passed*. — **ἀκρότατον**: adj. w. **χρᾶς**, *the flesh on the surface*. — **ἐπέγραψε** (**ἐπί**, **γράφω**). Note the meaning of **γράφω** in Hom.). — **ἔρρεεν**, **ρέω**.

141-147. **τίς τε**: cf. note 3, 33. — **μήνῃ**: (**μιαίνω**); const.? cf. 2, 147. — **παρήιον εἶναι ἵππον**, pred. of **ἐλέφαντα**. — **πολλές** (**πολύς**): dif. how in meaning fr. **πόλλες**? — **ἤρῃσαντο** (**ἀράομαι**): gnomic aor. **Ἡ. 707**; **G. § 205, 2**. — **ἀμφότερον**: cf. 3, 179, *two things at once, both a decoration...and*, etc. — **τοιοῖ**: *in such a manner, thus*: **μῶνθην**, *were slain*; notice the form; 3d pers., plur. = **μῶνθεν** (ending lengthened metri gratia). So Am., F., Koch. — **ὑπένερθεν**: deriv.? **ὑπό**, **ἐνερ** (see Lex. **ἐνερ**οι, **θε(ν)**); *beneath from* (the parts just mentioned), or simply *beneath*. Cf. **ὑπερθεν**, 2, 218.

Vv. 148-219. — Agamemnon's anxiety for Menelaus; and the physician Machaon.

151-162. **νεῦρον**: *the cord* (which bound the arrow-head to the shaft). In 122, spoken of the bow-string. — **έντας**: join in idea w. **νεῦρον**, as well as **δγκους**. — **θυμὸς...ἀγέρθη** (**ἀγείρω**): *courage returned* (lit. *was collected*). Notice the omission of all connectives in this verse, imparting to it animation. — **τοῖς...μετίφη**: *spoke among them*, i. e. those who stood round about. — **χειρός**: for the const. cf. **κόμης**, I, 197, note. — **θάνατον**: definitive appos. w. **δγκια**, *oaths* (which have proved) *death to thee*. — **οἶον**, sc. **σέ**: notice the breathing. Dif. how in meaning fr. **οἶον**? *having placed thee alone*, etc. — **ὥς** (followed by **σέ**, enclit., hence written **ὦς**): *since*, cf. I, 276. Düntz, with less reason, understands **ὥς** as exclamatory, *how* (*shamefully*) *did the Trojans*, etc. — **ἄλιον**: see Lex. **ἄλιος** (B), *by no means vain is*, etc. — V. 159, cf. 2, 341. — **εἰ περ γάρ τε...τε**: cf. note on **τέ**, I, 81, 82. — **ἐπέλευσεν**, **ἐκτελεῖ** (fut.), sc. **δγκια** or **σπονδάς**, **ἀπέτισαν**. *For if the Olympian did not even at once vindicate* (the solemn covenant), *he will vindicate* (it)

thoroughly (ἐκ) *even at a late day, and they* (the violators of the covenant) *atoned for their crime with a great penalty, with, etc.* The aor. ἀπέτισαν denotes the certainty of the future event. Some understand the sentence as a general truth, and the aorists as gnomic.

163-175. Cf. 6, 447 ff. — ὅτ' ἂν ποτ' ὀλώλη (δλλυμι): *when sacred Troy shall at length (ποτέ) perish.* — ἐνυμνέω: cf. v. 47. — Ζεὺς...ἐπισείησιν (ἐπισείω): same const. continued, sc. ὅτ' ἂν, and *when Zeus...shall himself shake, etc.* πᾶσιν qualifies σφί; ἀπάτης, also σέθεν, gen. of cause. — αἱ κε θάνης (θνήσκω) ...ἀναπλήσης (ἀναπληρῶ): *if you die, and fill up, etc.* — καὶ κεν...ἰκοίμην. Note the change to the optat. w. ἂν, denoting not so much probability as mere possibility: *and I should* (in that event) *arrive, etc.* — V. 173, cf. 2, 160. — δστέα, obj. of πύσει (πύθω).

176-187. καὶ κε...ἐρεά: cf. note 1, 175; κέ w. f. indic. — αἰθ', κτέ., a wish: *would that Agam. might thus, etc.* — ἄλιον, adv., *in vain.* — καὶ δὴ: notice the enlivening force of δὴ, "calling attention to an unquestioned fact." Düntz., "marking the idea as immediately present to the mind." H. 851; *and in fact has gone, etc.* — κενῆσιν: κενός = κενός (distinguish fr. κείνος = ἐκεῖνος): *with empty, etc.* — χάνοι (χάσκω): optat. without ἂν, denoting a wish, *then would that, etc.*; or, *then may the wide earth grieve for me!* — μηδέ τί πω: τί (followed by πώ, enclit., hence written τί) indef. *in any respect, at all*: πώ perh. = πῶς. Cf. 1, 108, note; 2, 419; 3, 302. δευδισσο, trans. (In 2, 190, intrans.): *nor alarm at all in any way the people, etc.* — πάγη, πήγνυμι. — πάροιθεν...ὑπένερθεν: *on the outside,...underneath*; εἰρύσατο, cf. ἔρυτο, v. 138, note. — ζῶμα: properly the band at the bottom of the breastplate, but sometimes by meton. for the breastplate itself; so here. Cf. v. 136 w. this passage. — χαλκήες ἄνδρες: *braziers.* Cf. note on αἰπόλοι ἄνδρες, 2, 474.

189-205. αἱ γὰρ...εἴη: cf. note 2, 371. — φίλος: note this form as voc., also the order of the clause. — ἐπιμάσσομαι: Lex. ἐπιμαλομαι, II. — παύσῃσι (παύω): *which shall relieve (you) from, etc.* — φῶτα...υἱόν: descriptive appos.; perh. equivalent to, *the noble son of, etc.* — τῷ μὲν κλέος: *a glory to him* (the archer): κλέος and πένθος are expegetical of the clause δν...ἔβαλεν. — βῆ δ' ἰέναι: cf. βῆ δὲ θέειν, 2, 183. — Τρίκης: written either w. one κ, or w. two, as the metre requires. — Ὅρσ' (i. e. Ὅρσο), imperat. 2 aor. mid. fr. ὀρνυμι. — ἴδης: *that you may see.* Some editt. have ἴδῃ, 2d pers. sing., mid. cf. 1, 203; 3, 163. In v. 195, ἴδῃ is 3d pers. sing., act., *that he may see.*

211-218. βᾶν = ἐβησαν: *they* (i. e. Machaon and the herald), *started to go among the throng, through the wide army, etc.* — ἀγηγέραθ' (= -ατο = -ντο, pluperf. 3d plur.): ἀγείρω. — ὅσοι ἀριστοί: *as many as (were) bravest, = all the bravest.* — ὁ δέ, i. e. Menelaus. — ἀρηρότος: cf. ἀρηρότι, v. 134. — τοῦ (sc. ὀστωῦ) may be viewed as gen. abs. w. ἐξελ-, or as gen.

w. *οἱ*, the sharp barbs of this while drawn out, etc. — *ἄγεν* = *ἀγῆσαν*, fr. *ἀγῆναι*. — Am. and F. join *πάλιν* w. *ἄγεν*, were broken back; Düntz., Cr., and Koch., w. *ἔξελ.* The former seems to me better. — *οἱ* (enclit.), dat. of interest, loosed for him. — V. 216, cf. v. 187. — *ἔμπεισε, ἐμπέπτω*. — *ἐκμυζήσας* (*ἐκμυζᾶω*): having sucked out, probably having applied his mouth to the wound; interesting as showing the customs of the time. — *ἐπὶ... πάσσει*: sprinkled upon (*it*), etc. *φάρμακα*, obj. both of *εἰδώς* and of *πάσσει*. — *οἱ* (throws back its accent on *τά*, receives the accent of *ποτέ*; hence written *οἱ*); ethical dat. closely joined w. *πατρί*, Am., F.: dat. of possessor, Cr.: dat. of interest, Düntz. It may be rendered, to his father. — *φίλα φρονέων*: thinking friendly things, being kindly disposed. Cf. *εὐφρονέων*, I, 73. Who was Chiron? See *Clas. Dic.*

Vv. 220–421. — The battle begun again. Agamemnon moves to and fro among the ranks exhorting the leaders.

220–233. *ἀμφεπένοντο: ἀμφιπένομαι*. — "Ὅφρα...τόφρα: while...meanwhile. Notice *δέ* after *τόφρα*, connecting a subordinate and principal sentence. Lex. *δέ*, 4. Not rendered into English in such a connection. — *ἐπὶ*, join w. *ἤλυθον*, advanced. — *οἱ δ' αὖτις*: but these on the other hand, i. e. *οἱ Ἀχαιοί*. — *οὐκ ἂν ἴδοις*: poten. optat., then would you not see, etc. — *ἔασε*: he left. — *ἀπάνευθ' ἔχε*: held aside (i. e. from the ranks); *φυσιδωντας* (*φυσιδῶ*), "champing," Derby; "panting," Bryant; "snorting," Cowper; i. e. from impatience at being held still. — *τῷ...ἐπέτελλε*: very earnestly (*μάλα πολλὰ*, cf. I, 35), charged him (Eurymedon). — *παρισχήμεν*: to hold them (the horses and chariot) near. — *μὲν*, direct obj. of *λάβη*; *γυῖα*, acc. of specif. or partit. appos. — *πολέας* (notice the accent) depends on *διά*, which does not suffer anastrophe. *κοιρανέοντα* agrees w. *μὲν*, while passing to and fro, as commander, throughout the many (people). — *ὁ πεζὸς ἴων*: he being on foot; *ἐπεπωλείτο* (*ἐπιπωλόμαι*), hence the word *ἐπιπώλησις*, in the title of this book. — Vv. 232, 233, cf. 2, 188–9.

234–246. *μή πώ τι*: do not in any way at all, etc., cf. v. 184, *μηδέ τί πω*, N. *μεθίετε*, Lex. *μεθίημι*, II. — V. 235. Notice the sentiment, for not to the false will, etc. — *ὑπὲρ...δηλήσαντο*: cf. vv. 67, 72. — *τῶν...αὐτῶν*: of these themselves, these alone, limits *χρῶα*; understood w. *ἀλόχους* and *τέκνα*, their wives, etc. — *οὐστίνας...ἴδοι*: hypothet. relat. sent.; past uncertainty. Cf. 232, *οὐς...ἴδοι*. — *μεθιέντας...πολέμοιο*: cf. *μεθίετε...ἀλκῆς*, v. 234. — *λόμωροι*: "wretched," D.; "who with arrows only fight," B.; "dead marks for archers," Cowper; some, on the other hand, think it a respectful epithet. It is a word of very doubtful meaning. See Lex. — *ἔσθητε*, Att. *ἔστατε*. — *τεθῆπότες*: Lex. *τέθηπα*. — *ἔκαμον*: gnomic aor., are weary. — *πολέος*: notice the accent, distinguishing it fr. *πόλεος*, or *πόλεως*. — *πεδίδοι*: const.? H. 590, a; G. § 170. — *τις* (receives the accent of *σφί*, hence

written *tis*), join w. ἀλκή, *any strength*. — ὥς (accented = οὕτως), *thus, so*. — ἔστητε...μάχεσθε: indic. or imperat. in form, but indic. here in sense.

247-256. ἦ.. ἰλθέμεν: *Are you indeed waiting for the Trojans to come, etc.* — σχεδόν...ἐνθα τε: *near, where*. Notice the use of τέ. — ἐλρύαται: -αται for -νται; *are drawn up*. — ὑπέρσχι, ὑπέρχω. — ὕμιν (ὕμιν): dat. of interest; *for your protection*. — ἐπὶ Κρήτεσσι: notice here ἐπὶ w. dat. after a verb of motion. Wherein is the const. unusual? H. 618. What is the force of the const.? *while going throughout, etc., he came to the Cretans (and halted)*. H. 618, a; Cf. 273. — σὺν...ἀλκίην. “*Of courage stubborn as the forest boar*,” D.; “*like a wild boar in strength*,” B. — οἱ: dat. of interest w. ὠτρυνε. — μαλιχίοισιν: cf. κερτομοίοισιν, I, 539, note.

257-264. περὶ, separated fr. τίω by tmesis. Δαναῶν limits σέ: *especially do I honor thee of (or among) the, etc.* Some, however, make Δαναῶν depend on περ. — δαίθ', δαίτ'. — ὅτε πέρ τε: *whenever*; πέρ, intens. (*just, precisely when*); τέ, Epic use. — κέρωνται (κεράννυμι): subjunc. pres. mid.; notice the peculiar accent. H. 439 D, I; 401, k; G. § 127, note 2. Notice also the omission of *δν* in this clause. (Cf. *εἶπερ...πίνωσιν*, v. 261). H. 757 and 759; G. § 223, note 2: *when they have mingled (for themselves)*, etc. — πλείον (not comparative), fr. πλείος = πλέος. — ὥσπερ ἐμοί, elliptical, *as mine for me*. — πείειν (πίνω): infin. denoting purpose. H. 765; G. § 265; depends on ἔστηκε, *to drink, when the appetite prompts*. — ὄρσεν = ὄρσο = ὄρσεν (ὄρσνυμι), *haste to the battle, such as, etc.* — πάρος w. pres. tense, cf. I, 553.

266-282. μέν = μὴν. — ὑπέστην (ὕψιστημι) καὶ κατένευσα: *I promised and confirmed with a nod*. Cf. I, 514. — σὺν...ἔχευαν (συγγέω): lit. *poured together*, i. e. *violated, broke*. — παρόχετο, παρόλχομαι: κῆρ, acc. of specif.; notice the accent: not to be confounded w. κήρ. — V. 573, cf. v. 251. — κορυσσέσθην (κορύσσω): here, the putting on of the helmet denotes by meton. the whole process of arming for battle; above v. 252, the putting on of the breastplate denotes the same idea; and these two were arming themselves, etc. — ὥς δ' ὅτε: cf. 3, 33. — εἶδεν: *beholds*; gnomic aor. Cf. φύγον, 3, 4, note. So also ἔβλεπεν and ἔβλεπε, v. 279. — τῷ...ἔόντι: *and to him* (i. e. the goat-herd) *being afar off*. — μελάντερον: compar. used absolutely; *it appears exceedingly black*; ἰὼν (εἰμι), *advancing*. — τοῖαι...πυκινὰ...φάλαγγες: *such* (i. e. *so dark*) *the dense phalanxes, etc.* — κυνάει...πεφρικυῖαι (φρίσσω): *dark, bristling with, etc.*

286-302. σφῶι: obj. of κελεύω, and understood w. ὀτρυνέμεν (infin.). — αὐτῷ, sc. ὑμεῖς, subj. of ἀνύγετον, *you yourselves rouse, etc.* — V. 288 ff., cf. 2, 371 ff. — τοῖς, i. e. the two Ajaxes: αὐτοῦ, adv. *there*. — λυγρὸν...ἀγορητὴν: cf. I, 248. — οὓς (ὅς, ἧ, ὅν, possess. pron.: not the relat. ὅς, ἧ, ὅ): *his*, Lat. *suos*. — στήσεν: what are the trans. and what the intrans. tenses

of ἵσθημι? H. 416, 1. — ἔμεν (= εἶναι): infin. denoting purpose; *in the van, he placed the horsemen, etc., and in the rear, the footmen...to be, etc.* κακούς δέ, *but the cowards, etc.* The rhetoricians afterwards taught that the arguments in a discourse should be arranged, like the forces of Nestor for battle, with the weakest in the middle. — σφοδούς, *their*; cf. οὗς, v. 294. — ἐχέμεν (infin.), *to hold, restrain*. — μηδὲ...ὁμίλῳ: *and not in the tumult of battle, to be thrown into disorder.*

303–316. Μηδέ τις: *nor let any one, etc.*; a transition to the *oratio recta*. — ἡγορήεφι: w. Epic suffix -φι. — οἶος: observe the breathing. — μεμάτω: Lex. ΜΑΩ. — ἀλαπαδνότεροι, κτέ.: *for (in either case) you will be more easily overcome.* — ὅς δέ κε, κτέ.: *but whatever man, from his own chariot (in its proper place in the ranks) may reach the chariot of another (an enemy), let this one lunge with his spear.* Such is the interpretation of this vexed sentence, preferred by F., Düntz, Cr., Koepfen, Wolf, and others. — ἐπαῖ...φέρτερον, sc. ἐστὶ, or ἔσται, *since it will be, etc.* — καὶ οἱ πρότεροι: *those of a former day also.* Homer cannot lose sight of this characteristic of old men, in describing Nestor, cf. 1, 260 ff. — εὖ εἰδώς: used adjectively, *well skilled in*, w. gen. πολέμων; as verb, *to know*, usu. w. acc. — εἴθε denotes a wish w. the optat. ἔποιτο and εἴη, *would that, etc.*; ὡς θυμός, sc. ἐστὶ, ...ὡς τοι, *as there is courage...so, etc.* — γούναθ' ἔποιτο: *your knees might follow, might hold out.* "The weakness of age exhibits itself especially in the knees. Cf. Horace, Epode 13, 4, *dum virent genua.*" Cr. τίς ἄλλος, subj. of ἔφελεν; σύ, sc. ἔφελες. See Lex. ὀφείλω, 2. αἴθε, εἴθε, or ὡς w. 2d aor. indic. in wishes that cannot be realized, *O that some other one of men had this (old age), and that you shared with, etc.*

318–325. μάλα μὲν (= μὴν) κεν, κτέ.: *surely I could wish, myself also, to be (ἐμεν) so as when, etc.* Notice the dif. between ὥς, demonstr. *so*, i. e. *so strong*, and ὡς (proclit.), relat. *as*. — With the sentiment of v. 320, compare the words of Maharbal to Hannibal after the battle of Cannae, *non omnia nimirum eidem dii dedere*. Liv. 22, 51. — ἔα (= Att. ἦν), H. 406 D; G. § 129, 1, Note. — ὀπάτῃ: *presses on me*. — καὶ ὥς (perispomenon after οὐδ' and καὶ. So Am., Düntz., F., Koch, et al. Others write καὶ ὡς), *even thus*. — γέρας (distinguish fr. γῆρας): predicate; *for this (τῷ) is the prerogative of, etc.* — αἰχμός, acc. of kindred formation w. αἰχμάσσουσι. H. 547, a. — ὁππερ...γενάασι (γίγνομαι): *who are more capable of bearing arms than I.*

326–335. Cf. v. 272. — εὖρ' (= εὖρε, fr. εὐρῶσκω): notice the asyndeton. — Πτεῶω: nom. Πτεεώς; gen. Πτεεῶω (Att. 2 declens.), original ending. — ἀμφὶ δ', sc. ἦσαν, *and round about were, etc.* — ἀντῆς: *of the battle-cry* (distinguish carefully from ἀντῆς). — παρ δὲ...ἀμφὶ ἔστασαν: *and near (him) round about stood, etc.* Distinguish ἔστασαν, ἵστασαν, and ἔστησαν (as 1st and as 2d aor.). H. 416, 1; G. §§ 126, 130. — σφίν: dat. of in-

terest in looser relations. *For not yet on their part, or so far as related to them* (i. e. Odysseus and Menestheus) *did their people hear, etc.* — οἱ δέ: Odysseus and Menestheus. — ὅπποτε: (*till the time*) *when*. — πύργος: lit. *a tower*, or, as we say in military language, *a column*. — Τρώων is to be joined both w. ἐπελθών and w. ὁρμήσειε, *advancing towards the Trojans should rush upon (them)*. — ἄρξειαν: *and they* ('Λαχοί) *should begin*.

339-348. κεκασμένοι: Lex. καίνυμαι, II. Odysseus is designated by this verse with sufficient distinctness without mentioning his name. — ἀφίστατε (ἀπό, ἔστατε), addressed to both heroes; yet Odysseus, as the more eminent of the two, is no doubt chiefly meant, and hence he alone replies, v. 349 ff. — σφῶιν: emphasized by μέν = μήν; *you especially does it become, being, etc.* ἔντας, same peculiarity of const. as ἔντα, I, 541, N. — ἑστάναι (distinguished by the accent from the indic. 1st pers. plur. ἑσταμεν): infin. = Att. ἑστάναι, *to stand*, i. e. *to stand your ground, to stand firmly*. — πρώτω... ἐμεῖο: *for ye two first hear from me of a banquet also*; ἐμεῖο gen. of pers., and δαιτὸς gen. of thing, both depend on ἀκούσασθον. So it is usually explained; but Diintz. understands ἐμεῖο as limiting δαιτὸς, *my banquet*. — Ἀχαιοί: appos. w. subj. of ἐφοπ-, *we Achæans*. — κρέα and κύπελλα, sc. ἐστί: φίλα, pred.; ἔδμεναι (fr. ἔδω = Att. ἐσθίω) and πινέμεναι depend on φίλα: *roasted meats are pleasant to eat, and cups of honey-sweet wine, to drink, etc.* Cf. τὰ κακὰ φίλα, I, 107. — χ' before an aspirated vowel for κέ; ὀρώπτε, optat., *you would gladly see (it), even if, etc.* — ὕμειων, Att. ὕμῶν.

350-357. ἔρκος (see Lex.): partitive appos. w. σέ; lit. *what manner of saying has escaped thee, the fence of thy teeth!* — μεθίμεν (Att. μεθίναμι), sc. ἐμέ or ἡμᾶς, *that I withdraw from battle, or shrink from battle*. — Ἀχαιοί, appos. with the subj. of ἐγείρομεν: *whenever we Achæans, etc.* — καί... μεμῆλη (Lex. μέλω, III. 2): a biting sarcasm; *and if these things concern thee*. — πατέρα, obj. of ὀψεαι. — γνῶ (Att. ἔγνω), w. gen., a rare const.: lit. *when he knew (him) being angry*; i. e. *when he knew he was angry*. — πάλιν... μῦθον: *and he took back (πάλιν λάξτε) his word*, i. e. the word above spoken, which had given offence to Odysseus. This clause, in connection with προσέφη would more naturally have been in the participial form; addressed him... retracting his word.

360-379. θυμὸς... οἷδε: *your mind knows pleasing counsels*; ἥπιος, *pleasing, good, cunning*; opp. to νήπιος. — ἅτ' ἐγὼ περ, sc. φρονέω: *which I think*; notice the intens. force of πέρ w. ἐγώ. — θεῖν: optat. without ἄν, expressing a wish; *may the gods make, etc.* — V. 364, cf. v. 292. — Καπανήιος, adj. w. υἱός, lit. *Capaneian son = son of Capaneus*. — γεφύρας: Lex. γέφυρα, II. — μάχεσθαι depends, like πτωσκαζέμεν, on φίλον: *not to Tydeus at least was it agreeable thus to shrink away; but (it was agreeable) to fight, etc.* — φάσαν, subj. antecedent of οἱ, *as those affirmed, who, etc.* — περὶ w.

gen., *superior to*. — **γινώσθαι** : aor. infin. denoting finished action or state, *they say he was*, etc. H. 716 ; G. § 203. — **ἄτερ πολέμου**, *without war*, is further explained by **ξείνος** (= Att. **ξένος**), appos. w. subj. of εἰσῆλθε, *as a guest*. Though his errand was warlike, yet he came as a friend. — **ἀγείρων**, pres. particip., *while engaged in collecting*, etc. — **οἱ**, *who*, etc., i. e. Polynices and his brother-in-law Tydeus. — **ἐστρατώνοντο** (as if fr. a pres. στρατώ, not in actual use). *πρὸς τείχεα*, *were preparing an expedition against*, etc. In 3, 187, **ἐστρατ- παρ**, *were encamped along by*, etc. — **λίσσοντο** : *besought* (those at Mycenæ) ; **δύμεν** = Att. **δοῦναι**. So also **δύμεναι**, next verse. "The war of the seven Argive princes against Thebes," here alluded to, was the most celebrated event in Grecian legend before the Trojan war, and furnished many themes for the tragic muse.

380-384. **οἱ δέ** : *and they* (those in Mycenæ) *consented*, etc. — **ἐπήνεον ὡς ἐκέλευον** : *approved (of doing) as they* (their guests Polynices and Tydeus) *urged*. — **ἐτραψε** : *turned, diverted* (those at Mycenæ, from their purpose to furnish allies). — **οἱ δ'... ὤχοντο** : *and when now they* (i. e. Tydeus and Polynices) *were gone* (from Mycenæ) ; **ἦδ'... ἐγένοντο**, *and were advanced on their way* ; **πρὸ ὁδοῦ**, cf. **φροῦδος**. — **λεχεποίην** (fr. **λεχεποίης** 1st declens.), adj., as well as **βαθύσχορον** ; join w. **Ἀσωπόν**, *Asopus, having thick rushes and grassy banks*. — **ἐνθ' αὖτ'** introduces the principal member of the sentence, *then again*. — **ἀγγέλλιν** : cf. 3, 206, note ; *sent Tydeus as a messenger* ; **ἐπὶ... στείλαν**, *ἐπιστέλλω*.

385-398. **Καδμείωνας** : patronym., *descendants of Cadmus*, = **Καδμείοι**, v. 391. — **βίης Ἐτεοκληΐης** : lit. *of the Eleoclean might*, i. e. *of the mighty Eleocles*. Cf. **Πριάμοιο βίης**, 3, 105. — **πέρ** intensifies **ξείνος**, calling special attention to the position of Tydeus : **ἐὼν**, concess., *though he was*. — **ἀεθλεύειν προκαλίζετο** : *challenged (them) to contend (with him)*. This occurred no doubt after a banquet. — **πάντα**, adv. acc., *in all respects*. Some, however, understand **ἀεθλα** (acc. of cogn. meaning w. **ἐνίκᾱ**), *in all the contests*. — **κέντρος ἵππων**. In driving, they probably used, instead of a whip, a pointed stick, such as is still common in the East ; hence the phrase, *goaders of horses*. — **ἄψ ἄρ' ἀνερχομένῳ** (*for him*) *returning back* (to the Achæans). — **πυκινὸν λόχον** : *a close ambush*, or perhaps *a concealed ambush*. Lex. **πυκνός**, III. — **εἶσαν**, Lex. **εἶσα**. — **κούρους πεντ.**, appos. w. **λόχον**. — **Τυδεὺς μὲν καὶ τοῖσιν** : *Tydeus in fact... even to these*. — **πάντας, κτέ.** : notice the asyndeton. — **ἐπέφνε** : Lex. **ΦΕΝΩ**. — **ἓνα... λει** (**λημι**) : *save one alone (whom) he sent*, etc. — **πιθήσας (πείθω)**, *having trusted*, agrees w. subj. of **προέηκε**.

399-410. **τὸν υἱὸν γείνατο** : *he begat this (τὸν) son*. — **εἶο** : H. 233 ; G. § 79, Note ; *inferior in battle to himself*. — **δέ τε** : Epic use of **τέ**. — **ἀγορῇ... ἀμείνω** is perh. rather to be understood as a taunt. — V. 401. Observe how differently the character of Diomed is sketched from that of Odysseus,

v. 349 ff. — αἰδέσθεις: *abashed at the reproof*, etc. αἰδέσθαι, depon. w. aor. pass. or aor. mid. — ψεύδε' = ψεύδω, Att. ψεύδου, fr. ψεύδομαι. — ἡμεῖς... ἱμεῖς: *emphat. repetition*. — καί, *intens.* According to the mythical narrative, the seven-gated Thebes was taken ten years after the war of the seven Argive princes by their descendants (the Epigoni). *We even captured* (not merely made war upon) *the seat of*, etc. — ἀγαγόνθ' = ἀγαγόντε (dual). Sthenelus and Diomed (it appears) were among the Epigoni. — παιδόμενοι. Notice the sudden transition to the plur. — κείνοι, *they* (our fathers). — σφετέρησιν ἀτασθαλίησιν: *by their foolish acts*. (Cf. ὑπεροπλήσι, I, 205, N.). They did not heed the warnings of the gods. — μὴ... ἐνθεο: notice here μὴ w. the aor. imperat. (st. subj.), contrary to prose usage. H. 723, a; G. § 254. — μοί: *ethical dat.*: *wherefore, never, before me, place our fathers in like honor* (with us).

412-421. σιωπῇ ἦσο (ἡμαι): *lit. sit in silence*; but ἦσο must not be taken too strictly, since Sthenelus was standing (v. 267). — V. 413 ff. The heroic character of Diomed appears here more fully. — ὀτρύνοντι: *particip. denoting time and cause*; *while engaged in rousing*, or *because he rouses*. — τούτῳ (Agamem.) depends on ἄμα. — τούτῳ... πένθος, sc. ἔσται, or Homeric ἔσσειται. — Ἀχαιῶν δρωθέντων: *particip. denoting condition, if the Achaeans shall have been conquered*. — μεδόμεθα: *exhortation, let us*, etc. — ὑπό (separated by tmesis fr. εἶλεν), has in compos. often a diminutive force; H. 657; *fear would have seized somewhat on one who was very stout-hearted*. F. understands the idea of the preceding clause w. ὑπό; *by reason of this terrible clangor, fear would have seized*, etc. Am. and Koch, *fear would have seized... underneath*, i. e. *in his knees*. It is difficult to decide between these three.

Vv. 422-456. — A general battle.

423-438. ὀρνυ' = ὀρνυται. ἐπασσύτερον w. κύμα. — ὕπο: *anastrophe*; *lit. a surge of the sea one after another is raised by the west wind having moved (it)*. — κορύσσεται has the same subj. as ὀρνυται: *at first, it rises up, on the deep*. πόντῳ and χέρσῳ, *dat. of place*. — μεγάλα, *adv.*, *greatly, loudly*. — ἀμφι... κορυφούται: *and bent around a lofty point, advancing, it rises to a crest*; (ἰόν, st. ἐόν; Am., F., Koch, et al.); ἀποπτύει, *spits forth*, — a very expressive metaphor. — οἷσιν ἕκαστος: *each one... his own (men)*. — οἱ δ' ἄλλοι: *but they, the others*, i. e. the men, in distinction fr. the leaders. — σιγῇ repeats and strengthens the idea of ἀκήν (v. 429): *ξειδιότες agrees w. οἱ δ' ἄλλοι*. — τὰ εἰμένοι (ἐννυμι) ἐστιχόωντο (στιχάω): *in which being clad, they moved on in ranks*. — ὥς τε, *as*; Epic use of τέ. — μυρταὶ differs how fr. μύρται: see I.ex. — ἀμελγόμεναι γάλα λευκόν: an idiom not easily rendered into Eng.; γάλα, *cogn. acc.*, *giving white milk*. — μεμακύναι, *μηκάομαι*. — ὥς Τρώων ἀλαλητός: *so the shouting of the Trojans*, etc. The idea

of Τρώες (v. 433) is here repeated in the form Τρώων, an anacoluthon. H. 886. — ὀρώρει, ὄρνυμι. — πάντων limits θρόος, *for the speech of all*, etc.

439–456. ὤρσι, ὄρνυμι: what tenses of this verb are intrans. and what tenses trans.? See Lex. — τοὺς μὲν, *these* (i. e. the persons last mentioned, the Trojans), ... τοὺς δέ, *those* (i. e. the Achæans). — Δείμος... Ἔρις, sc. ὤρσαν αὐτούς, *roused them*, i. e. roused both parties: ἄμοτον μεμαυῖα (*agrees w. "Eris*), *insatiably longing*. — οὐρανῷ ἐωτήριξε (gnomic aor. fr. στηρίζω) *kára, rests her head on the sky*. With this description of Eris, compare Virgil's description of Fama, *Æn.* 4, 176 ff. — μέσσω depends on ἐν in compos. w. βάλε (ἐμβαλε): *she then also cast into the midst*, etc. — οἱ δέ: *and they*, i. e. Trojans and Greeks. — συνέβαλον: *cast together, dashed together*. — σὺν, sc. ἔβαλον, *they dashed together spears and "the furious might of mail-clad warriors"*. — ἐπληντο, πελάζω. — ὀλλύντων goes properly in idea w. εὐχολή, and ὀλλυμένων w. οἰμωγή; but it is better, in translating it, to follow nearly the Greek order, *then arose at once both the groaning and the exultant shouting of men both slaying and slain*. — κατ' ὄρεσφι (Epic case-ending), *down from the mountains*. — συμβάλλον, dual, w. plur. subj. ποταμοί. — τῶν (in v. 455), *of these*, i. e. the two wintry torrents; limits δοῦπον; ἐκλυε (used as gnomic aor.), *hears*. — τῶν (v. 456), *of these*, i. e. the two armies; limits *λαχὴ τε πόνος τε*. A more animated passage than this is seldom found.

Vv. 457–544. — Single combats, unfavorable to the Trojans.

457–469. Ἀντιλοχος: *Antilochus*, was son of Nestor, and friend of Achilles. — ἀνδρα κορυστήν: cf. note on αἰπόλοι ἄνδρες, 2, 474. — φάλον: partitive appos. w. τῶν (cf. v. 350, N.), *he first smote him (on) the crest of*, etc. — πῆξε (πήγνυμι), subj. αἰχμή, *stuck fast*. Cf. πάγη, γ. 185. — ὄσσε, part. appos. Cf. φάλον, v. 459, lit. *covered him, his eyes*; freely rendered, *darkness covered his eyes*. — ἤριπε: ἐπελπω, intrans. in 2d aor. ὡς δτε πύργος, *as when a tower (falls)*, or simply, *like a tower*. — ποδῶν, gen. of part, *by the feet*. Cf. κόμης, I, 197. — ὤκε: *began to draw*. H. 702; G. § 200, Note 2. — μίνυνθα (adv.) δέ οἱ (dat. of interest in looser relations)... ὀρμή: *but the effort on his part was of short duration*. — νεκρὸν... ἰδὼν: *having seen (him) dragging the dead body*. — πλευρά, obj. of ὀττησε. — τὰ... ἔξεφαάνθη (ἐκφαίνω, aa for a. H. 370 D, a; G. § 124): lit. *which to him stooping appeared by the side of his shield*; more freely rendered, *which as he stooped down appeared beyond his shield*. — λύσει: same subj. as ὀττησε, takes γυῖα as obj., *relaxed his limbs*.

470–487. τόν and αὐτῷ, Elephēnor. — ἐπ' αὐτῷ... ἐτύχθη (τεύχω): *and over him arose (lit. was made) a sharp engagement*, etc. — λύκοι ὥς: *like wolves*. — ἀνὴρ, κτί.: *and man grappled man*. — ἐν, obj. of γέιναιτο (γείνομαι, not to be confounded w. γίγνομαι), *whom once his mother... bore*. —

κατιούσα, κατά, λούσα, fr. εἰμι. — ἐπελ...ἔσπετο...ἰδέσθαι: *when she followed ...to see the flocks.* — ἀπέδωκε: notice the meaning of this compound, as distinguished fr. the simple verb. See Lex. — δαμέντι (δαμάω) agrees w. εἶ (v. 478), *but life was short to him subdued under the spear of*, etc. Cf. 3, 436. — πρῶτον, κτέ.: *for he (Ajax) smote him (Simoisius) advancing foremost, or more freely, as he advanced in the front rank.* στῆθος (part. appos. cf. φάλον, v. 459, note), *on the chest.* παρά, *by or near.* — ἀντικρύ, Lex. 2. — πεφύκη, φύω, pf. subjunc., *has grown.* — οἶ (enclit., has thrown its accent on τέ); dat. of interest in looser relations; depends on πεφύσσω; rendered freely, *branches have grown at its top.* — τήν, *this* (αἰγείρον), obj. of ἐξέταμε (gnomic aor., *cuts out, fells*). — ἄρματοπηγὸς ἀνὴρ: *the chariot-maker.* Cf. ἄνδρα κορυστήν, v. 457. αἰπολοὶ ἄνδρες, 2, 474, note. — ὄφρα...κάμψῃ: subjunct. after gnomic aor., *that he may bend a felly*, etc. — ἄχομένη: *drying, seasoning.*

489 — 500. τοῦ, *at him* (Ajax), depends on ἀκόντισεν, *cast.* — ἔμαρθ' = ἔμαρτε, fr. ἀμαρτάνω: *he missed him*, etc. With the plupf. βεβλήκει here, cf. βεβήκει, 1, 221, note. The finished action of the plupf. naturally denotes the suddenness of an action. βουβῶνα, *in the groin*, part. appos. w. Λεύκον. — ἐρύοντα agrees w. Λεύκον; denotes time; *while he was dragging away in another direction the dead body* (of Simoisius). — ἤριπε: cf. v. 462. αὐτῷ, *it*, i. e. the corpse. — τοῦ (Λεύκου), gen. of cause: ἀποκταμένοιο, 2d aor. mid. as pass. See Lex. κτείνω; lit. *on account of this one having been slain*, i. e. *on account of his death.* — κεκορυθμένος, κορύσσω. — ἤ, here reflex., though not usu. so in Hom. Why orthotone? H. 232 ("after prepositions"); G. § 28, Note 1, (3); *having glanced around himself.* — ὑπό, join w. κεκάδοντο (χάζομαι) ἀνδρός, gen. w. a verb of separation. The reason is expressed by the particip. ἀκοντίσαντος. — οἶ, *to him*, i. e. to Priam: dat. of interest. — παρ'...ὠκαίων: *from the care of swift steeds* (notice the gender of ἀκείων). This rendering is explained by the supposition that Priam had at Abydus stables which Democoön had charge of.

501 — 511. ἐτάριοιο = ἐταίριοιο: not to be confounded w. ἐτέριοιο, gen. of cause, *enraged on account of his companion.* — κόρην: part. appos. w. τόν; *this one*, or *him* (Democoön) *on the temple.* — ἡ δ'...αἰχμή: cf. note on ἡ δ'...γυνή, 1, 348, *and this, the brazen point of the spear passed*, etc. — δούπησεν, κτέ.: lit. *he made a loud noise in having fallen*, more freely, *he fell with a loud crash.* — χῶρησαν δ' ὑπό: see Lex. ὑποχῶρησαν. — ἐκκατιδών (ἐκ, κατά, ἰδών): *looking down from.* — ἐκέλετ', κέλομαι. — "Ὀρυσθ' (ὀρυνμι): imper. pres. mid. — χάρμης: gen. of separation w. ἐκερε, *nor give place from battle*; more freely, *nor yield in battle to the Argives.* — λίθος and σιδηρος, pred.: χρώς, subj. *since their flesh* (lit. *the flesh to them*) *is not stone*, etc. — ἀνασχέσθαι (ἀνέχομαι): infin., denoting purpose or result; βαλλομένοις agrees w. σφί, *so as to endure, when hit, the flesh-cutting bronze weapon.*

512-526. οὐ μὲν οἶδ' introduces here an additional consideration; the negative repeated for emphasis; *nor indeed does Achilles...fight.* — χόλον...πέσσει: Lex. πέσσω, III. 2, cf. I, 81. — πτόλιος: πτόλις = πόλις. — ὄρσε, ὄρνημι. — μεθίεντας (μεθίημα) refers to Ἀχαιοὺς. Cf. vv. 240 and 445. — ἐπέδωκεν, πεδάω. — ὀκρίοντι w. χερμαδίῳ, *with a rough stone* (such as could be used for a missile); βλήτο...κνήμην; in the act, βάλλω often takes an acc. of the direct obj. and an acc. in part. appos.; cf. Λεύκον...βουβόνα, v. 491, 492, μιν...στήθος, v. 480: in the pass., it retains the latter case. H. 553, a; G. § 197, Note 2, *he was hit on the right leg, near the ankle.* — Αἰνῶθεν, *from Ænus*, a town in Thrace, as is implied in the verse above. — ἀχρὺς: Lex. ἀχρῖ, III. 2. — ἀπηλόησεν, ἀπαλοῖάω = ἀπαλοάω. — ὁ δ'...κάπεσεν (κατέπεσεν, καταπίπτω): *and he* (i. e. Diōres) *fell backward*, etc. — οὔτα (οὔτάω): 2 aor. act. 3d sing. The impf. 3d sing. would be οὔτα, contracted fr. οὔταε. — ἐκ...χύντο, ἐκχέω.

527-535. τόν, *this one, him* (i. e. Piroüs), obj. of βάλε: ἀπεσσύμενον (ἀπό, σεύω), notice the recessive accent (H. 367 D, b); agrees w. τόν, *as he rushed away.* — στέρνον...μαζοῖο: *on the chest above the breast.* — πάγη, πήγνυμι. — ἐκ...ἐσπάσατο: *drew out from*; ἐρύσσατο, *drew*, i. e. *unsheathed.* — μέσση: pred. adj. w. γαστέρα, *with this he smote his body in the midst.* — ἐκ...αἶνυτο: see Lex. ἐξαίνυμαι. — περίστησαν (περί, ἔστησαν): *stood around.* — ἑταῖροι: the companions of the one just slain, i. e. of Piroüs. — ἀκρόκομοι, "*with tufted crowns.*" D. — οἱ relates to ἑταῖροι; is subj. of ὦσαν (ὠθέω); ξ, obj. of ὦσαν, *who thrust him* (i. e. Thoas) *from themselves.* — χασσάμενος, χάσσομαι.

536-544. ὡς τῶγ'...ὁ μὲν...ὁ δέ...ἡγεμόνες: *thus these two leaders, the one of the Thracians* (i. e. Piroüs), *the other of the brazen mailed Epeans* (i. e. Diōres) *were stretched* (τετάσθη, Lex. τείνω, plupf. 3d dual). Notice again the change of number, τῶ...ἡγεμόνες. — Ἐνθα...ὀνόσασατο: *Then no longer* (whatever fault he might have found before) *could a man find fault with the engagement* (so general and so well contested was it). — δοτις...μέσσον describes more particularly ἀνὴρ, *one who...should move about in the midst* (as an observer, without taking part in the battle); ἀβλητος, *not hit by a missile* (from a distance); ἀνούτατος (α priv. οὔτάω), *not pierced, not wounded* (with a spear near at hand). — ἀγοὶ δέ ἐ: a transition from the foregoing relat. sent. to an independent const., *and...should lead him.* Only under such protection could he thus pass through the battle. — τέταντο, τείνω.

ILIAD V.

Vv. 1-94. — Battle continued. Exploits of Diomed.

1-13. αἶ: not denoting repetition here, but transition to a new topic, as often. — δαΐ οἱ: note the asyndeton: *she* (Athena) *kindled for him*; ἀκάματον, *untiring, unceasing*. — λαμπρόν, *adv. brightly*. — παμφάλῃσι: *shines*; subjunc., 3d, sing. — Ὀκεανοῖο: *gen. of place*; H. 590; G. § 179, 2; *bathed in the ocean*. The notion of part, and also of separation, belongs to this gen. For the Homeric idea of Oceanus, see Classical Dic. — τοῖον, *such* (i. e. like the autumnal star, when bathed in the ocean) *did she kindle for him*, etc. — κρατός: *gen.*, not to be confounded w. κράτος. — ἦσθην, *εἰμ.* — μάχης...πάσης: *every* (kind of) *battle*. — ἀποκρινθέντε, ἀποκρίνω: *having been separated from* (their own ranks); οἱ limits ἐναντίω, *opposite to him, to meet him*. — τὰ μὲν, *sc. ὠρύσθην* (ὄρυμι). — ἀφ' ἵππων: *lit. from their horses*, i. e. *on their chariot*; ἀπὸ χθονός, *on the ground*. Cf. the Att. expression ἀφ' ἵππου μάχεσθαι, *to fight on horseback*. Yet the exact force of ἀπὸ must not be lost sight of in these expressions. — ὁ δέ... πέδός: cf. 4, 419, where he is represented as leaping from his chariot to the ground.

14-24. οἱ, subj. of ἦσαν: standing before ὅτε it is more emphat., *and when they*, etc. — Τυδείδω (cf. Πηληϊάδω, 1, 1, N.) limits ὦμον. — τοῦ limits χαρὸς, *from his* (Atreides') *hand*. — ἔβαλε...μεταμάχιον: *hit (him) on the chest between the breasts*. — ὤσε (ὠθέω) ἀφ' ἵππων: *thrust (him) from his chariot*. Cf. ἀφ' ἵππου, v. 13. — περιβῆναι: *to go around, to protect*. — καταμένοιο (κτείνω), 2 aor., part., mid., with pass. meaning, *slain*. Cf. 3, 375. — οὐδέ...οὐδέ. We may in a similar way repeat the negation in Eng.; *for not even, not even would he himself have escaped*, etc. Instead of the conditional sent., corresponding to κεν...ὑπέφυγε, we have ἀλλ'...ἔρυτο (= εἰ μὴ Ἥφ· ἔρυτο), *but Hephaestus protected (him)*. — ὥς...εἴη: *that the aged man* (meaning his father Dares, priest of Hephaestus, v. 10), *might not be before him* (οἱ, meaning Hephaestus, ethical dat.) *altogether sad* (from the loss of both his sons). ἀκαχήμενος, L. & S. Ἀχεύω.

25-30. ἐξέλασας, ἐξελεύνω. — Τρώες, subj. of ἴδον; placed before ἐπεὶ it is made more prominent in the thought. Cf. οἱ, v. 14. — τὸν μὲν...τὸν

δε: partit. appos. w. *υλε*. — **ἀλευόμενον** (ἀλέομαι or ἀλεύομαι, aor. ἠλεάμην and ἠλεάμην), *having fled*; **κτάμενον**, cf. *κταμένοιο*, v. 21, N. — **παρ' ὅχεσφιν** (dat. here; *ὅχος*, *φι*. H. 206 D; G. § 61, Note 3): *by the side of his chariot*. — **πάνσιν ὀρίνθη** (ὀρίνω) **θυμός**. This phrase denotes various ideas, according to the connection; here, *the courage of all failed*, or *the hearts of all quailed*. In 4, 208, it denotes *pity* or *sympathy*. — **ἐλοῦσα**, sc. Ἀρηα, *having taken by the hand, addressed*, etc.

31 + 42. Ἄρες: Alpha long in arsis; cf. *διδ*, 3, 357. — **οὐκ ἂν...ἐάσαιμεν...νῶϊ δὲ χαζώμεσθα**: at first, a modest and cautious question; then, a direct exhortation; *shall we not leave...but let us two withdraw*. It must be borne in mind that Ares was on the side of the Trojans; Athena, on that of the Greeks. The goddess of wisdom, naturally enough, proved superior to the god of war. — **καθεῖσεν** (κατά, εἶσα) **ἐπὶ** with dat., *Set down upon* (and left there). — **ἐκλιναν**: κλίνω, trans. — **πρώτῳ...πήξεν**: *for when he (Odus) had first turned (in flight), he (Agam.) fixed a spear in his back*, etc. — **Θιασεν**, sc. *δόρυ* as obj. — V. 42, cf. 4, 504.

43-57. ἐνὶ κρατὶ, ἐνάλω. Μήνονος...Βόρον: *son of the Maeonian Borus*. — **Τάρνης**. *Tarne* is thought to have been an ancient name of Sardis. — **νέξ'** (= ἐνυξε), **νύσσω**. — **ἵππων ἐπιβησόμενον**: *while on the point of ascending his chariot*. See Lex. ἵππος. ἵππων, w. ἐπι-, cf. 2, 234. — **θήρης, θήρα**. — **τά τε**, obj. of *τρέφει*, relates to *ἀγρια, wild (beasts)*. — **οὐρεσιν** (*ὄρος*): dat. of place. — **χραῖσμ'** (= ἐχραισμε), Lex. *χραισμέω*. Cf. 1, 28. — **ἐκέκαστο**: *καίννμαι*. — **μὲν**, obj. of *οὐτασε*. — **μετάφρενον**: partit. appos. w. *μὲν*. — **Θιασεν** (ἐλαύνω), sc. *δόρυ* as obj.

60-83. δε seems to relate to **Φέρεκλον**. Cf. v. 44 for a similar construction. — **ἐφίλατο, φίλῳ**. — **ἐκ...ῆδη** (notice the *ι* subscript, thus distinguishing it from *ῆδη, already*), **ἐξοῖδα**. — **ἡ δὲ...ἀκωκή**: *and the point*, etc. — **διαπρὸ...δοστέον**: *right on into the bladder, under the bone*. — **ἀντικρὺ δ' ἂν** (= *ἀνά*): *and right on through*, etc. — **Ὑψήνορα δῖον**: no verb is expressed to govern this acc., but the thought is resumed with *τόν* (i. e. Ὑψήνορα), *this one, him*, obj. of *ἐλασ'* (ἐλαύνω, II.); *ὤμων*, *on the shoulder*. Const. ? cf. *φάλλον*, 4, 459. — **ἀπὸ...ἔξεσε** (ἀποξέω): *cut smoothly off*. — **τόν**, obj. of *κατ'*...**ἔλλαβε** (καταλαμβάνω): *δσσε*, partit. appos. w. *τόν*.

85-94. Τυδεΐδην, introduced as obj. of *γνοίης*, st. subj. of *μετελῇ*. Prolepsis. Eng. idiom, *you would not know in which (army) Tydides was*. — **ἤέ...ῆ**: the usu. expression in later Greek was *ἥτερον...ῆ, whether...or*. — **ἄμ** = *ἀνά, over*. — **ἐκέδασσε** (κεδάω = σκεδάω, σκεδάννυμι), gnomic aor. — **οὐτ' ἄρ τε...οὔτε**: notice the repetition of *τέ* in the first member; *τέ* after *ἄρ*, Epic use. — **γέφυραι ἐργμέναι** (ἐργω): *strongly built dams*; *ἐρκεα* may be rendered *walls*. — **ἐλθόντα** agrees w. *τόν*, *when it* (the full winter-torrent) *comes*. — **πολλές περ ἰόντες**: *though very many*. The concessive force (*though*) lies in the particip. ; *πέρ*, intens.

Vv. 95-165. — Diomed, having been wounded, and restored by Athena, appears again in battle and performs new exploits.

95-105. **Δυκάωνος...υἱός**, i. e. Pandarus. Cf. 4, 88, 89. — **πρὸ ἑᾶν** (= οὖ): *before himself* (Tydides). — **ἐπαύσσοντα** agrees w. the obj. of βάλε, sc. μιν, and smote (him) as he was rushing on. — **γυάλον**, partitive appos. w. the obj. of βάλε; cf. note on φάλον, 4, 459, on the swell of his breast-plate. — **ἐπατο, πέτομαι**. — **διέσχε** (διέχω), intrans., it held (itself) through, it passed through (his shoulder, ὤμου). — **τῷ**, masc., depends on the comp. verb ἐπὶ...ἄυσε, shouted over him. So Am., Düntz., F. Several of the older commentators, however, take τῷ as neut., depending on ἐπὶ, here- upon. — **κίντορες ἵππων**: cf. 4, 391. — **ἀνσχύσσεσθαι** (ἀνά, ἔχομαι), cf. ἀνασχέσθαι, 4, 511. — **ἄναξ**, i. e. Apollo. — **ἀπορνύμενον** (agrees w. μέ), in setting out from, etc.

106-120. **τόν**, this one, him, i. e. Diomed, obj. of δάμασεν. — **ὄρσο**, cf. note 4, 204. — **καταβήσσο**: cf. ὄρσο, 3, 250. — **βέλος...ὤμου**: he drew the swift missile out from the shoulder, entirely through (it); since it was easier and less dangerous to draw the arrow through than to draw it back. So the phrase is usu. understood. — **ἐμὲ φίλαι** (cf. ἐφίλειτο, v. 61), befriended me. — **ἄνδρα**, obj. of ἐλεῖν, that I may seize this man (Pandarus). — **καί... ἐλθεῖν**: and that he may come within the reach of my spear. — **φθάμενος, φθάνα**. — **οὐδέ μὲ φησιν**: and affirms that I will not, etc. Cf. οὐδέ ἔφημι, v. 103.

121-143. **εὐχόμενος**. Notice the different connections in which this word is used. Here, it means *praying*; in v. 106, it is best rendered, *boasting*. — **πόδας, χείρας**: appos. w. γυῖα. — **ἐπὶ...μάχεσθαι**, infin. as imperat. — **ἦκα, ἦμι**. — **ἐπῆεν, ἐπὶ** and **ἦεν** fr. εἰμι. — **τῷ**, wherefore. — **πειρώμενος**, sc. σοῦ: *tempting (thee)*. — **μάχεσθαι** and **οὐτάμεν** (aor. infin. fr. οὐτάω), used as imperat. — **μεμαῶς...ἔλεν μένος**: a sudden change of const. (anacoluthon); lit. *before (this), desiring earnestly in heart to fight with the Trojans, then, indeed, thrice as much force possessed him*. — **ὅν**, obj. of **χραύση** (χραύω = **χράω**). — **ἀγρῷ**: *ruri, in the country*, opposed to *city*. — **αὐλῆς ὑπεράλμενον** (ὑπέρ, ἀλλομαι): *when it (the lion) has leaped over, etc.* — **τοῦ**, sc. λέοντος. — **ὄρσεν, προσαμύνει**: subj.? sc. ποιμήν. — **κατὰ...δύεται**: he (the shepherd) sinks away into the stalls. — **τὰ δέ**: and these, referring in general to the flocks. — **αὐτὰρ ὁ**: but he (the lion). — **ἐμμεμαῶς**, stronger than **μεμαῶς**, full of rage. — **Τρώεσσι**, connect w. **μίγῃ** (= **ἐμίγῃ**, **μίγνυμι**), was mingled with the Trojans. The point of the comparison lies in the furious rage of the lion.

146-165. **κληῖδα**, part. appos. w. τὸν ἕτερον, the other, he smote on the collar-bone. — **ἔασε**, left, i. e. without stripping them of their armor. — **τοῖς οὐκ...ἐκρίνατ' ὀνείρους**: to whom, in setting out (from home), the old man

did not interpret dreams (for had he done so, they would not have gone), *but the braze Diomed*, etc. So Am., Düntz., F. et al. οὐκ, w. κρίνατο, made emphat. by separation fr. the verb. — ὁ δέ, *but he*, i. e. Φαίνοψ (Phænops). — ἐπὶ...λιπέσθαι: *to leave over his treasures*. Const. of the infin. ? H. 765 ; G. § 265. — ὃ γέ, Diomed. — χηρωσται, the relatives of Phænops. — διὰ...δατέοντο, lex. διαδατέομαι. — ἐν βουσί θορών (θρώσκω): verb of motion w. ἐν. — ἔξ...ἔξῃ (ἐξάγνυμι): gnomic aor., *breaks*, etc. — ξύλοχον κάτα: anastrophe. — βοσκομενάων (βόσκω), plur. agreeing w. both the preceding genitives ; *while they are*, etc. — βῆσε: remember that βήσω and ἔβησα (fr. βαίω) are causative ; *forced them both to leave* (lit. *to go out of*) *their chariot*, etc. — ἑλαύνειν, *to drive*, etc. Const. ? Cf. λιπέσθαι, v. 154.

Vv. 166–273. — Æneas and Pandarus attack Diomed.

167–187. ἄν (= ἀνά) τε μάχην: *both through the battle*, etc. — εὔρε: notice the asyndeton for liveliness of narration. — στή, aor. indic. without augment. — ἔπος τέ μιν ἀντίον ἦδα: *and in his presence addressed him a word*. μιν, obj. of ἦδα ; ἔπος, cogn. acc. — ᾧ (relates naturally to the principal object going before, i. e. τόξον), *in which*. — ἔφες (ἐπὶ, ἔς fr. ἔημι), *cast at*, etc. — ὅςδε, *this* (here) may be rendered as adv. w. ὅστις, *the man who here*, etc. H. 678. — εἰ μή...ἔστι: closely connected in thought w. ἔφες, *cast*, etc. ...*unless he is some god*. — ἱρῶν: gen. of cause. Cf. εὐχολῆς, ἑκατόμβης, I, 65. — ἐπὶ = ἐπεσσι. H. 102, a ; G. § 23, 2. Cf. I, 515, *and the wrath of a god towards (any one) is*, etc. — πάντα, adv. acc. — ἔσχω, cf. 3, 197. — ἄσπ- γυν-: *knowing him by his shield and helmet with upright socket*, etc. — οἷδ', οἶδα. — ὅγε, sc. ἔστιν: *but if he (is) a man, whom*, etc. — νίος, appos. w. ἀνήρ. — τάδε, adv. acc., *thus*. — ἀθανάτων limits τις. — τούτου...ἔτραπεν ἄλλη: *turned from him in another direction*. — κυχήμενον (κυχάνω): *hitting the mark*, i. e. *sure* ; w. βέλος.

188–205. ἔφηκα, ἐπὶ, ἔημι. — μιν, obj. of προῖάψω, *that I should send him forward to*, etc. Cf. I, 3. — ἔμπης, κτέ.: *I wholly failed to subdue him*. Some take ἔμπης here, and in I, 562, as adversative, *yet*. — κοθήεις: *filled with anger (at me)*. — τῶν κε: *which I might*, etc. — προτοπαγείς νεοτευχές: nearly synonymous. Cf. ἀπριάτην, ἀνάποιον, I, 99. — πέπλοι, cf. 2, 777. — πέπτανται, πετάννυμι. The covers were for the protection of the chariots from dust. — ἑκάστω: emphat. appos. w. σφίν, *and by each one of them* ; lit. *by them each*. — δίζυγες ἵπποι: *horses yoked in pairs*, i. e. *spans of horses*. — μάλα πολλά, join w. ἐπέτελλε, *very earnestly, in his well-built mansion, charged me, as I was setting out*. — ἑμβεβῶτα (ἐν, βαίω) agrees w. μέ. — Τρώεσσι. Used here in an extended sense, so as to include the inhabitants of Zeleia, whom Pandarus led. — οὐ πιθέμην, i. e. *he did not mount his horses and chariot*. — ἦ...ἦεν, *truly it were far better*, sc. *if I*

had obeyed. — μοί, ethical. dat., *to my sorrow*. — ἀνδ. ἐλομένων: in the Eng. order, render this clause after μή, *lest, while the men were shut up* (i. e. in the city of Troy, suffering a siege), *they* (the horses) *should lack*, etc. — ἐδμέναι (= ἰδέμεναι, ἔδω), ἔδω, Att. ἔσθιω. — λίπον, sc. ἵππους. — τά, i. e. τόξα, subj. of ἐμελλον, neut. plur. w. plur. verb.

208–220. ἀτρεκές, adv., *I really caused blood to flow*. — ἡγερα, sc. αὐτῶ, the two chieftains. — τῷ ῥα, illative, *wherefore*. κακῇ αἰσῇ. Cf. I, 418; dat. of manner, *under an evil fate*. — ἡματι τῷ: notice the emphatic position of τῷ, *on that day*, etc. — Τρώεσσι: cf. v. 200, Note. — εἰ δέ κε, κτέ.: for a similar const. cf. 2, 258 ff. — τάμοι, without ἄν, optat. of wishing, *may some foreign man sever from me my head*. — ὅπηδῃ, subj. sc. τόξα. — πάρος...πρίν: cf. πρίν...πρίν, 2, 348. — νῶ, subj. of πειρηθῆναι; ἀνδρὶ depends on the comp. verb ἐπὶ...ἐλθόντε, *until we two, having advanced against this man, with*, etc., *try (him) with arms*. ἀντιβίην repeats and strengthens the idea of ἐπὶ; unless, indeed, we take it, as Cr. and some others, to mean, ἀνὰ κράτος, *with all our might*.

221–228. οἱ Τρώιοι ἵπποι: *what the horses of Tros are*. Τρώιοι here means, not *Trojan* in general, but *of Tros*, i. e. descended from the steeds of Tros, which Zeus presented to him in compensation for the loss of his son Ganymedes. Cf. vv. 265–272. — πεδίοιο...διωκόμεν ἡδὲ φέβεσθαι: *to pursue and to retreat in the plain*, etc. μάλα w. κραπνᾶ. — τῷ (sc. ἵπῳ), subj. of σώσετον, *these will convey us also in safety to*, etc. — Τυδείῃ Διομ-: dat. depending on the comp. ἐπὶ...ὀρέξῃ. Cf. πέμψαι ἐπ' Ἀτρεΐδῃ, 2, 6. H. 605; G. § 187. — τόνδε: *this one, him*, i. e. Diomed. δέδεξο (δέχομαι), pf. imper. — ἐμοί: dat.

230–242. τεῶ, τεός. — μάλλον...οἴσετον: *they will better convey...under a customary driver*. Æneas had, no doubt, often driven them; though in battle he would generally fight with a driver by his side. — μή...ματήσετον (ματᾶω): elliptical. (I fear, if you do not take the reins) *lest they, affrighted, shall loiter, and refuse*, etc. The force of μή extends through vv. 235 and 236: *and lest...shall both slay us ourselves* (νῶι αὐτῷ), etc. — τε' = τεά. — τόνδε: cf. v. 228. — ἐμμεμᾶστε: notice the interchange of dual and plur. — Τυδείῃ: cf. v. 225; also ἐπὶ σοί, v. 244. — ἔδε, Att. εἶδε.

243–250. κεχαρισμένε (χαρίζομαι, III. 2), vocative. — ἐπὶ σοι...μάχεσθαι: in Att. ἐπιμάχεσθαι σοι. Cf. v. 225, note and reference. — ἴν' (= ἴνα, fr. ἴς, ἰνός), obj. of ἔχοντας, which refers to ἀνδρε, acc. dual. — Πάνδαρος, sc. ἐστὶ. — νῖός, pred., *boasts that he is*, etc.: νῖός...ἐκγεγάμεν (pf. infin. ἐκγίγνομαι), *boasts that he has been born a son of*, etc. — χαζώμεθ' ἐφ' ἵπ.: *let us withdraw and mount*, etc. — μηδέ μοι, dat. of interest in looser relations, *and do not* (I ask it) *as a favor to me, rush thus*, etc.

252–264. μή τι...ἀγόρευε: lit. *do not at all talk tending towards fear* (or *flight*); or simpler, *do not exhort to fear*. σέ πεισέμεν, sc. ἐμέ, *that you*

will persuade me. — οὐ...γενναῖον, κτέ.: *it is not natural to me to fight giving way, nor, etc.* — καὶ αὐτως: *even thus, just as I am* (without a war-chariot). — ἐγὼ, synizesis. — τοῦτω...ἄμφω, obj. of ἀπολσετον (ἀπό, φέρω). — εἰ γ' οὖν (= γοῦν) ἑτερός γε: *if at least, one of the two*; note the accumulation of restrictive particles. — κύδος...κτείναι: *the honor to slay both.* — σὺ δὲ...ἐρυκατέον (infin. as imperat., fr. ἐρύκω), *do you restrain these (our) fleet steeds here.* Notice δέ in the apod. of a cond. sent. — Αἰνείας...ἵππων: *rush forward mindful of the horses of Æneas.* ἵππων may depend grammatically either on ἐπαῖξιαι, or on μεμνημένος. It belongs logically with both words. — ἐκ δ' ἐλάσαι: *and drive (them), etc.*

265-270. τῆς...γενεῆς, sc. εἰσιν: *for (they are) of that breed* (a pair) of which wide-seeing Zeus gave, etc. ἥς may depend, as partitive gen., on δῶχ' (= ἔδωκε). Some, however, understand it as the direct obj., attracted (contrary to Homeric usage) to gen. by anteced.; *which...Zeus gave, etc.* — υἱός, Epic gen. of υἱός. Notice the dif. in accent. — οὐνεκα, *because*, introduces the reason why Zeus gave of this particular breed to Tros. — ὑπ' ἡώ, κτέ.: *under the morning-light and sun.* — τῆς γενεῆς ἔκλεψεν (κλέπτω), κτέ.: *from this breed, Anchises...stole, having put under them secretly the mares of, etc.* — οἱ, dat. w. ἐγένοντο. — γενέθλη, appos. w. ἔξ, *from these were produced for him six, as a stock, etc.* — τοὺς μὲν...ἀτίταλλ' (ἀτιτάλλω) ...τὼ δὲ, κτέ.: *keeping four, he himself reared (them)...but he gave two, etc.* Notice δύο added to τῷ (dual).

Vv. 274-351. — Death of Pandarus and wounding of Æneas and of Aphrodite.

275-289. τὰ δέ: *but these two*, i. e. Æneas and Pandarus. — τόν, i. e. Diomed. — διστός: *arrow*, appos. w. βέλος, *missile*, subj. of δαμάσασα. — τόχωμι: H. 361 D; G. § 122. (Subj. and Opt.) — διαπρό: usu. adv.; here takes the gen. (τῆς), *right on through this* (the shield), etc. — τῷ δ' ἐπί: cf. v. 101 ff. — ἡμβροτες, ἁμαρτάνω. — πρίν γε...πρίν γ' ἦ: notice the emphatic repetition. For the const., cf. H. 769; G. § 274. — ἕτερον: *one or the other (of you)*, subj. of ἄσαι (ἄω, *to satiate*, w. acc. and gen.).

291-304. ῥίνα: obj. of motion, or terminal acc. H. 551; G. § 162, *on the nose.* ἐπέρησεν, it (βέλος) *passed.* — τοῦ (Πανδάρου) γλῶσσαν: *his tongue*; πρυμνήν, partit. appos., *at the hindmost part*, i. e. *at the root.* — ἀπὸ...τάμε, ἀποτέμνω. — ἐξεσύθη, ἐκσεύω. — λύθη (= ἐλύθη), *departed.* — ἀπόρουσε: *rushed forward from (his chariot).* — μή πῶς οἱ (dat. of interest): *lest in any way, etc.* — ἀμφὶ αὐτῷ: *around it*, i. e. *to defend it* (the dead body). — πρ' ὅθι, adv. As prep., it takes the gen.; οἱ, dat. of interest; *and in front, he held for its protection both his spear, etc.* — τοῦγ' ἀντίος: lit. *in front of it*, i. e. *to seize upon it* (the corpse). — σμυρδαλέα, adv. — χερμάδιον...μέγα ἔργον, "a rocky fragment...a mighty mass." D. — φέροιεν:

notice the *poten. optat.* without *δν*. H. 722, c; G. § 224, Note. — *ὁ δέ...* *καὶ οἷος* : *but he...even alone* (*emphat. posit.*).

305-317. *τῷ*: *dat. of instrument, with this*. — *ἐνθα τε...δέ τε*: *Epic use of τέ*. — *πρὸς* (*adv.*) *δέ*: *and in addition*. — *ᾧσε* (*ὠθέω*) *ἀπὸ* = *ἀπώσε*. — *ἐριπών, ἐρείπω*. — *γαίης* depends on *ἐρείσατο* (*ἐρείδω*): *leaned with*, etc., *on the ground*. H. 574; G. § 170. — *ἀμφι...ἐκάλυψεν* = *ἀμφεκάλυψεν, enveloped*. — *καὶ νύ κεν ἀπόλοιτο...εἰ μὴ νόησε*: for this unusual const., see H. 750 (end); G. § 227. — *ἔδν..νῖόν*: *her dear son*. — *ἐχεύατο, χέω*: *she threw her white arms*. — *πρόσθε δέ*: cf. v. 300, note. — *οἷ...ἐκάλυψεν*: *she wrapped a fold of...around him, to be* (*ἔμεν* = *εἶναι*), etc. — *θυμόν*, *obj.* of the comp. verb *ἐκ...ἔλοιτο* (*ἐξαίρῶ*).

319-333. *οὐδ'...ἐλήθετο* (*λανθάνω*)...*ἄς*: *did not forget those injunctions, which*, etc. Notice the unusual position of *τάων* = *τῶν*; also, that *ἄς* is not attracted to the case of the anteceded. — V. 323, *rushing forward, he drove the...of Aeneas from*, etc. — *δῶκε*, *sc. ἱπποῦς*. — *περὶ*: *superior to, above all his companions*; *ὁμηλικίης*; the abstract may be rendered as concrete. Cf. 3, 175. — *ὅτι...ᾗδῃ*: *lit. because he* (*Deïpylus*) *knew in mind things suited to him* (*Sthenelus*); i. e. *because he was like-minded with himself*. — *ἐλαυνόμεν*: *infin. of purpose*; depends on *δῶκε*, *gave* (*them*)...*to drive to*, etc. — *ὃ γ' ἦρως*, i. e. *Sthenelus*. — *ὦν*: *his own*, *fr. ὅς*, *possess. pron.* — *μέθεπε* (*μεθέπω*), with two accus.; the only instance of this const., *he drove his strong-hoofed horses after* (i. e. *to overtake*) *Tyāides*. — *ὁ δέ, Tyāides*. — *θεός*, *pred.*, *that she was an unwarlike goddess*. — *θεάων τάων*, cf. *τάων*, v. 320, note, and *not of those goddesses, who*, etc. — *κάτα*: notice the *anastrophe*.

334-351. *ἐκίχανε...ὀπάϊζων* (*intrans.*), *pressing on, he overtook* (*her*). — *ἐπορεύαμενος* (*ἐπορεύω*) and *μετάλμενος* (*μεθάλλομαι*) add much to the liveliness of the description, *reaching forward, leaping in the pursuit, he wounded*, etc. *ἀκρην...χεῖρα...ἀβληχρῆν* (*emphat. position*), *the extreme part of her delicate hand*. — *χροός* (*gen.*) depends on *ἀντί* in *compos.* w. *ἐτόρησεν* (*τορέω*). — *πρυμνόν* (*subst.*) *κτέ.* added to describe more exactly *ἀκρην* (*above*); connect w. *ἀντετόρησεν*, *bored into the flesh, through*, etc., *above the hind part* (i. e. *the top*) *of the palm*. This whole passage is noteworthy, as indicating the ideas of the early Greeks respecting the bodies of the gods and goddesses. — *κάββαλεν* = *κατέβαλεν*. — *μετὰ χροσίν*: *in his arms*; denotes situation, not means or instrument; *ἐρύσσατο*, *Lex. ἐρύω*. H. *ἐρύομαι*. — *τῇ* (i. e. *Cypris* = *Aphrodite*), depends on *ἐπὶ...ἄυσε* as comp. verb. — *ἢ οὐχ*, *synizesis*. *Is it not enough that you*, etc. — *καλ...πύθεαι*: *even if you shall hear of* (*it*) *elsewhere*, i. e. *away from the battle-field*.

Vv. 352-430. — *Flight of Aphrodite and her reception on Olympus*.

354-374. *μελαίνετο...καλόν*: *she grew black in her beautiful complexion*. — *μάχης ἐπ' ἀριστερά*: *upon the left of the battle*; on the bank of the

Scamander, v. 36; hence, on the left of the Achæans. — ἥφι: *and in a mist lay his spear*, etc. — ἐριποῦσα, ἐρείπω, II. — κασιγνήτοιο w. ἵππους: *asked for the horses, with golden frontlets, of her dear brother*. So Am., F., revised by Franke. — κόμισαι (κομίζω) τέ με: *both raise me up*, etc. — ἄλκος: cogn. acc. w. ἀχθ. — ὁ με...οὔτασεν: *which a mortal man inflicted on me*; ὁ, cogn. acc., μέ, direct obj. — ἀκηχεμένη, Lex. ἀχέω (Eng. ache). — μάστιξεν, sc. ἵππους; ἐλάαν (ἐλαύνω, poet. ἐλάω), infin. of purpose. — πέτεσθην, πέτομαι. — παρὰ...βάλαν, sc. ἵπποις. — Διώνης, gen. — V. 372, cf. I, 361. — ἔρεξε w. two acc.: cf. 2, 195; 3, 351. — Οὐρανίωνων, gen. pl., limits τίς. — ῥέζουσιν agrees w. σί: *as though you were openly* (ἐνωπῇ), hence, *without shame, doing*, etc.

375 — 384. φιλομειδής: a standing epithet, used without regard to the connection, like many other epithets in Homer. — οὔτα: notice the quantity of the ultima and the accent; 2d aor., 3d sing. — V. 382, cf. I, 586. — πολλοί, κτέ.: *for many of us, ... have suffered from men, in bringing grievous pains on one another*. Diomed was incited by Athena (cf. v. 405) to wound Aphrodite. Hence, in general, the idea that men are only the instruments which the gods employ in seeking revenge on one another. So the passage is comm. understood. Düntz. questions the genuineness of v. 384.

385 — 394. To soothe Aphrodite, her mother relates some other instances in which the gods had suffered from mortals: the familiar principle, solamen miseris socios habuisse malorum. — τλή = ἐτλη. — μιν, obj. of δῆσαν. — καί...ἀπόλοιτο...εἰ μή...ἐξήγγειλεν: for the const. cf. vv. 311, 312, note. — εἰ μή μητρική: *had not their stepmother*, etc. ἐδάμνα, δαμνάω = δαμάω. This story is considered allegorical. The binding of Ares was the cessation of war. — παῖς Ἀμφιτρύωνος: *son of Amphitryon*, i. e. Hercules. — καί μιν: *her also*; implying, you, Aphrodite, are not the only one of the immortals who has suffered severe pain.

395 — 400. ἐν τοῖσι: *among these* (the gods who had suffered from mortals), mighty Hades, etc. — ωὗτος (= ὁ αὐτός). So F., Düntz., et al. (H. 68 D, end); Am. writes ωὗτός (G. § 11, Note 1): *the same man*, i. e. παῖς Ἀμφιτρύωνος. Amphitryon was his stepfather, according to the myth. — ἐν νεκύεσσι is usu. joined w. βαλὼν, *having cast him (and left him) among the dead at Pylus*. Am. has ἐν πύλῳ, *at the gate*, i. e. at the gate of the underworld, when he (Hercules) brought Cerberus to the upper-world, at the command of Eurystheus. Düntz. understands the passage in the same way. — δδύνησιν ἔδωκεν: *gave (him)*, or *abandoned (him) to his pains*. — πεπαρμένος, πείρω. — ὦμῳ ἐνι...ἤληλατο (ἐλαύνω): *force of the const.?* Cf. note on ἐν νεκύεσσι. — κῆδε (κῆδω), subj.? διστός.

401 — 409. τῷ: *for him*, dat. of inter. — ἐπλ...πάσσων: *applying*; cf. 4, 218. — ἡκέσατο (ἀκέομαι): *healed (him)*. — ἐτέυκτο (τυγχάνω): *he had been hit*. — σχέτ., ὄβριμ., sc. ἦν: *was he* (Hercules). — ἐκῆδε, cf. κῆδε, v.

400. — ἐπὶ...ἀνήκε (ἐπανάημι): *let this one loose upon thee, set this one upon thee*. — νήπιος, sc. ἐστὶ: *foolish one that he is*. — ὅττι...δηναίος, sc. ἐστὶ: *that not very long-lived is he, who, etc.* — ἐλθόντα (agrees w. μιν, obj. of παπτάζουσιν): *when he has come, etc.* The expression, alluding to the most touching feature of the warrior's return, implies that such a man (ὅς ἀθανάτοισι μάχεται) does not return from war. Notice the expressive word παπτάζουσιν.

410-430. τῷ: illative. — φράζεσθω μή: *let Tydides consider that, or beware lest*. — μὴ...Ἀδραστίνη, κτέ.: *lest Ægialia, the prudent Adrastine, mourning long, may wake from sleep, etc.* Ἀδραστίνη, daughter of Adrastus, and wife of Diomed, a younger sister of Diomed's own mother. — κουρίδιον...πόσιν: *regretting, yearning for her wedded husband* (i. e. for Diomed slain in battle). — ἄλοχος: explanatory appos. w. Λιγιάλεια. — ἑμφοτέρῃσιν, sc. χερσίν, which is readily suggested by the connection, *with both hands*; ἰχῶ (st. ἰχῶρα, nom. ἰχῶρ), obj. of ὀμῶργον. — τοῖσι: *among them*. (unter ihnen, Am.; für sie, F.) — ἦ μάλα δῆ: spoken with biting sarcasm; ἀνείσα (ἀνίημι), *while inciting*; σπέσθαι, ἔπομαι; τοὺς, relat., *whom*; καρρέζουσα (= καταρρέζουσα), *while caressing*; καταμύξατο, καταμύσσω. — ταῦτα, i. e. πολεμῆια ἔργα.

Vv. 431-469. — Diomed attacks Apollo and is repulsed. Rescue of Æneas. Apollo rouses Ares against Diomed.

433-442. γινώσκων δ (cf. I, 120): *though he knew that, etc.* — ἀπὸ...δύσαι, ἀποδύω. — ἐπόρουσε (v. 436), sc. Ἀλκεία. — ἐστυφέλιξε, στυφέλιξω: *ἀσπίδα* (i. e. of Diomed). He smote the shield of Diomed to drive him back from Æneas. — ἐπίσσυτο (ἐπὶ, σεύω)...ἴσος: *he* (i. e. Diomed) *rushed on like a god*; δέ in apodosis, not rendered. — φράζω...χάζω. Note the play on the words. — μηδὲ...φρονέειν: lit. *nor consent to entertain thoughts on an equality with the gods*; i. e. *nor consent to think yourself equal with the gods*. — φύλον, sc. ἐστὶ; χαμᾶ...ἀνθ.: *and of men who walk on the earth*.

446-468. οἱ, i. e. Ἀπόλλωνι; ἐτέτυκτο, τεύχω. — τόν, obj. of ἀκρόντο and κύδανον (*honored* by investing him with beauty and by imparting strength to him). — εἶδalon: *a phantom*. — δήρουν: *cleft, broke*. — βοείας, subst.: *ἀσπίδας...λαισῆα*, appos., *their ox-hides, rounded shields and winged targets*. So Am., F. Others take βοείας as adj. — V. 455, cf. v. 31. — οὐκ ἂν δῆ...ἐρύσαι, κτέ.: a comm. form of question; cf. v. 32, *would you not, etc.*, or, in an Eng. idiom, *will you not draw from the battle, etc.* — σχεδὸν οὐτρεσε (*standing*) *close by, wounded, etc.* — χεῖρα: partit. appos. w. Κύπριδα. — καρπῷ: Lex. καρπός (B). — ἐς τί ἔτι: lit. *to what longer, i. e. how long, etc.*? — Ἀχαιοῖς, w. κτείνεσθαι, as dat. of agent, *to be slain by, etc.* — εἰς δ' κεν: cf. 2, 332. — κείται: *lies* (in the dust). The Trojans were ignorant of the fact that Apollo had rescued him.

Vv. 470-518. — Hector and Sarpedon, Ares and the restored Æneas, appear on the scene.

472-486. *οἴχεται*: what tense in form and what in meaning? See Lex. — *φῆς*: impf. The pres. is *φῆς*; *you used to affirm that you alone*, etc. — *τῶν* w. *οὐ τινα*. — *οἵπερ...ἔνιμεν* (*ἐν*, *εἰμέν* = *ἐσμέν*): *we, who are allies among (you)*. — *Ξάνθος*: not the same as the Xanthus in the Troad. — *καὶ δ* (= *κατὰ*) *δέ*: *and (I left) behind*, etc. — *τά τ', κτέ.*: *which, whoever is needy, longs for*; denoting the abundance of his possessions. — *ἀλλὰ καὶ ὧς*: *but even thus*, i. e. though my treasures are not here, but far away in Lycia. — *ἀνδρὶ*: *with a man*, i. e. any man of the enemy who falls in my way. — *ἀτὰρ...οἶον*: *and yet (though I am willing thus to expose my life) I have nothing* (lit. *there is nothing to me*) *here, such as*, etc. *φέρουεν* spoken of things, which they might carry away; *ἀγούεν*, of animals, which they might lead away. — *ἀτὰρ οὐδὲ, κτέ.* intensifies the foregoing statement: *thou standest still, nay more, thou dost not even exhort*, etc. *ὥρῃσσω* fr. *ὥρ* = *δαρ*.

487-492. *μὴ...γένησθε*: cf. 1, 26; 2, 195; *ἀλόντε* (*ἀλίσκομαι*): *taken, caught*; Butt. and some others understand the dual here as an abbreviated form of the plur., but it is now usu. explained as referring to the two parties implied above: *be ware lest in any way you and the rest of the people (τῶν καὶ ἄλλοι λαοὶ) become*, etc. *πανάγρον*, adj. — *οἱ δέ*: *and they*, i. e. *ἀνδρες δυσμενέες*; *ὑμῖν*, fr. *ὑμός*, ἡ, *ὅν*. — *σοί*, dat. w. *μέλειν*. — *ἐχέμεν* depends on *λίσσομεν*, and is here intrans., *entreating the leaders of...to hold out*. *ἀποθέσθαι*, sc. *χρήσε*, *and it is necessary that you put away* (i. e. *refuse*) *the sharp* (lit. *strong*) *reproof* (which you have just received from me, and to do this by the exhibition of valiant deeds).

493-505. *δάκε, δάκνω*: *Ἑκτορι*, dat. of interest in looser relations. — V. 494, cf. 4, 419. — *οἱ δέ*: the Trojans; *ἐλελίχθησαν, ἐλελίξω*. — *ἁλώας*, called *ιεράς*, because *sacred* to Demeter. — *λικμώντων* (*λικμάω*), gen. abs. w. *ἀνδρῶν*. — *κρίνη*: in its primary sense, *to separate*. — *ἐπαγ. ἀνέμων*: *while the winds hasten* (the work, i. e. the separation of corn and chaff). — *αἱ...ἄχυρμαί*: the point of the comparison is here; *and the chaff-heaps grow white*. — *ὅν*, obj. of *ἐπέπληγον* (reduplicated aor. of *πλήσσω*). — *δι' αὐτῶν*: *through them*, i. e. *through their ranks*. — *πόδες ἵππων*: *the feet of the (Trojan) horses*; *ἄψ ἐπιμωγ.*, *mingling again* (in the battle). — *ὑπό, ἱστρέφον*: *ὑποστρέφω*. — *ἡνιοχῆς*: *the (Trojan) drivers*.

506-518. *οἱ δέ*: *and they* (the Trojans); *μένος...φέρων*, *bore their stout hands* (lit. *strength of hands*) *straight against* (the foe). — *ἀμφι...ἐκάλυψε*: *spread (a veil of) night around*; *μάχη...ἀρήγων*, *aiding in battle*. Cf. 1, 521. — *τοῦ...Φοίβου, κτέ.*: cf. ἡ...*γυνή*, 1, 348, note; *ἐκράταυεν, κραινω*. — *ἔε* (sc. *Ἀπόλλων*)...*οἰχομένην*. It appears from 418 that she had returned

to Olympus ; but the time of her departure from the battle is nowhere mentioned ; ἀρηγών, subst. distinguished by the accent fr. ἀρηγών particip., v. 507. — Αὐτός : *he himself*, i. e. Apollo. — μεθίστατο : *stood in the midst of*. — μετᾱλλάξαν, μετᾱλλάω. — οὐ...ἔα (= εἶα, fr. ἔάω) : *did not allow them (to make inquiries)*. — ἀργυρότοξος, here used as subst., cf. 1, 37, *the god of the silver bow*. — Ἔρις...μεμᾱνία, cf. 4, 440.

Vv. 519–589. — The Achæans stand their ground. Agamemnon, after exhorting the army, steps forward to meet Æneas. The latter flees before Menelaus and Antilöchus.

519–540. Τοὺς...Δαναούς (cf. Φοίβου, v. 508), obj. of ὤτρυνον. — ὄφρα, temporal : *when sleeps the force of*, etc. ἀέντες, ἀημι. — V. 527, 528. Notice that Diomed has receded to the background. — ἀλκιμον...ἔλεσθε : a rare expression, *take to yourselves a strong heart*. — ἀλλήλ. αἰδεῖσθαι, κτέ. : *respect one another*, etc., so as not to bring disgrace on one another by cowardice. — σοί, sc. εἰσίν. — πέφανται (Lex. ΦΕΝΩ ; stem φεν- or φα-), pres. in meaning. — ὁμῶς (distinguish from ὁμως, yet, still) ; *equally with*, etc. — ἔσκε, εἰμί : iterative ending. — θοδς...μάχεσθαι : *swift to fight*, etc. — ἡ δέ : *and this (the shield)*. — ἔρυτο, Lex. ἐρύω, III. — ἐν...ἔλασεν : *but he (Agam.) drove (it) through*, etc., into, etc. Force of ἐν w. a verb of motion ? — δούπησεν πεισών, sc. Δηϊκίων.

544–560. ἀφναῖς βιότοις : *rich in the means of subsistence*. Cf. dives opum, Æn. 1, 14. — ὅς relates to Ἀλφαοῦ. — ἀνακτα w. the dat. (after the analogy of ἀνάσσω), *a ruler of many men*. — εὐ εἰδότε, cf. v. 11. — τιμῆν, obj. of ἀρνημένω. Cf. 1, 159. — Ἀτρεΐδης. Notice the ι subscript. dat. pl. — τέλος θανάτοις, cf. 3, 309. — τῷ γε (demonst.) : *as two lions yonder on the tops*, etc. ἐτραφέτην (τρέφω), gnomic aor. — ὄφρα, κτέ. : *until they two themselves also* (i. e. the young lions). — κατέκταθεν (κατακτείνω) : gnomic aor. — τοῖω τῷ : *thus these two*, lit. *such these two*. — κατπεσέτην (καταπίπτω) = κατεπεσέτην.

563–575. τοῦ limits μένος, obj. of ὤτρυνεν, *roused his courage* ; τὰ...ἵνα, *with the intent, that*, etc. ; lit. *meditating these things, in order that*. — περὶ...διε (περιδιώ) : *greatly feared for the*, etc. — πάθοι...ἀποσφῆλαι, subj. ? sc. ποιμὴν λαῶν. — μέγα, κτέ. : *and should lead them greatly astray from their labor* ; or more freely, *and should deprive them of the fruits of their toil*. If Menelaus should fall in battle, the chief end of the war — the restoration of Helen to Menelaus — would be impracticable, and hence their labor would be lost. — V. 568. τῷ (Menelaus and Æneas), subj. of ἐχέτην. — V. 573. οἱ δέ : Menelaus and Antilochus. — νεκρούς, *the dead bodies*, and τῷ δαιλώ (obj. of βαλέτην), *the two unfortunate men*, both refer to the sons of Diocles (v. 548), just slain by Æneas. — αὐτὰ δὲ στρεφθέντε...μα-

χέσθην: *but they themselves* (i. e. Menelaus and Antilochus) *turning foughit*, etc.

578—589. τόν, obj. of νύξε (νύσσω) ἑσταῖα: *him, while standing*. — ἐπέστρεφε: when he saw the fate of his master, he turned to flee. — ἀγκῶνα: without *κατά* (cf. v. 579): *having hit (him) on the midst of the elbow*. — λευκ' ἐλέφαντι: *while with ivory*, i. e. being in some way ornamented, probably studded, with ivory. — ἤλασε κόρησιν: cf. v. 80, *smote (him) on the temple*. — δεῦθα μάλα: *a very long time*, i. e. very long for so strange a posture, as he was standing on his head. — τύχε, κτέ.: *for he struck in deep sand*. — ὅφρα: *until*, connect w. ἐστήκει. — πλῆξαντε...βάλον: *having struck (him) cast (him)*, etc. — τοῦς: *these*, i. e. the horses.

Vv. 590—710. — Exploits of Hector, of Diomed, and of Ajax. Sarpēdon and Tlepōlēmus meet in conflict, and the latter falls. Odysseus slays many of the Lycians. Hector with Ares comes to their aid, and slays many of the retreating Achæans.

590—606. Τοὺς δέ: Menelaus and Antilochus. — κεκληγώς, κλάζω. — ἔνω: cf. 333. — ἐνώμα, νωμάω: cf. 3, 218. — ἄλλοτε μὲν...ἄλλοτε (notice the omission of δέ here): *now in front of, now behind*, etc. — Τόν: *this one, him*, i. e. Ares. Recollect that Athena had given him the power of recognizing the gods (v. 127). — ἀπάλαμνος...στήη: *stands helpless*. — ἀνὰ τ' ἔδραμε (ἀνατρέχω): *gnomic aor., and he retreats back*. — οἷον δή: *how now, or why now do we wonder that the divine Hector is*, etc. — τῷ... πάρα (notice the anastrophe): *always by his side is*, etc. — καὶ νῦν οἱ πάρα κείνος: *and now by his side (is) yonder Ares*. — πρὸς...αἰέν: *always turned towards the Trojans*, i. e. *with your faces always towards the Trojans*. — μενεαυμέν, infin. as imperat., *nor desire*, etc.

613—627. πολυκτῆμων πολυλήμιος: *with many possessions, many corn-fields*. Two synonymous words to emphasize the thought. Often so in Hom. — ἐπικουρήσουσα (agrees w. ἔ (enclit.), obj. of ἤγε) μετὰ, κτέ.: *lit. to render assistance after*, i. e. *to render assistance as a follower of Priam*, etc. — ἐπὶ...ἔχευαν (χέω): *poured upon (him, i. e. upon Ajax)*. — σάκος... πολλά: *and his shield received many* (sc. δούρατα). — προσβῆς (πρὸς, βαίνω): *stepping upon (him)*. — ἄλλα: *adv. acc., nor longer besides* (i. e. besides the act of drawing out his own spear from the body) *was he able*, etc. — ἀμφίβασιν κρατ.: *the powerful advance round about (him) of the*, etc. — 625 = 4, 534. — 627 = 5, 84.

630—646. V. 630 = 3, 15. — τίς τοι, κτέ.: *what necessity (is there) to thee a man unskilled in battle being here to tremble?* i. e. *to stay here and tremble?* — πολλὸν...ἐπιδύεαι: *you fall far short of*, etc. — ἐπὶ w. gen. of person, *in the time of, among*. — ἄλλοῖόν τινα, κτέ.: *another sort of man*,

do they say, was the mighty Hercules (lit. *the Herculean might*). — **ἕξ οἰης** (notice the breathing and the *ι* subscript) **κτέ.**: *with only six ships*, etc. — **ἀνδράσι παυροτέροισιν**: *with fewer men* (i. e. fewer than you brought hither. So Am., F. Others render it, *with very few men*). — **κακὸς θυμός**, sc. **ἐστίν**. — **οὐδ' εἰ...ἐσσι**: *not even if you are*, etc. This does not quite agree with the preceding, and the whole verse (645), as Diintz. observes, might well be spared. — **ἀλλ'...περίσσειν**: *but that you will pass*, etc.

648-662. **κείνος**: *that one, he*, i. e. Hercules. — **ἀφραδίῃσιν**: dat. of manner or cause, w. **ἀπώλεσεν**. — **εὖ ἔρξαντα**: *having performed a service*, i. e. having rescued Hesione, daughter of Laomedon, from the sea-monster. See Class. Dic., Laomedon. — **σοι...τεύξεσθαι**: *will happen to thee, will come upon thee*. — **δαμέντα**, sc. **σέ**: *and that you subdued...will give*, etc.; **ψυχῇ**, same const. w. **εὖχος**, obj. of **δώσειν**. — **κλυτοπώλῳ**: *having famous steeds* (with which he carries away men on his chariot to the under-world). — **κατ' ὀφθαλμῶν**: lit. *down over his eyes*; freely rendered, *gloomy night falling over his eyes enveloped him*. — **βεβλήκειν**, 3d pers. v. movable *ν*; cf. **ἤσκειν**, 3, 388; **μαιώωσα** (**μαιμάω**), *rushing*; **ἐγχιμφθεῖσα**, **ἐγχιμπτω**. — **πατήρ**: *the father of Sarpedon*, i. e. Zeus. Cf. v. 635.

665-670. **ἐλκόμενον**: *being dragged along*, agrees w. **δόρυ**, subj. of **βά-ρυνε**. — **τό** is explained by **ἐξερύσαι**, *no one considered, nor bethought himself of this, to draw out*, etc. — **ἐπιβαίῃ**: *that he might step forward*. Cr. understands this word of mounting the chariot; but it is not usu. understood thus. — **σπευδόντων**, sc. **αὐτῶν**, gen. abs. denoting both time and cause. Perh. the latter is more prominent; so we may render it, *because they were in haste*. — **ἀμφιέποντες**: this particip. may often be rendered as adv., *for they were busily occupied with such toil*. — **νόησε**: *perceived (it, — the fact that Tlepolemus was being carried from the field)*. — **ἔχων**: particip. denoting manner, *with*, etc.

670-683. **μερμήριξε...ἦ...ἦ**: cf. I, 189. — **προτέρω**: adv. cf. 3, 400, *whether (rushing) forwards he should pursue*, etc. — **ὄγε**: a “common repetition in the Epic style” (Cr.), with no special emphasis on **ὄγε**. Cf. I, 190. — **τῶν πλεόνων Λυκίων**: *of the multitude of the Lycians*. Cf. **κατὰ πληθὺν Λυκίων**, v. 676. — **οὐδ'...ἦεν**: *but it was not fated*, etc., **ἀποκτάμεν**, **ἀποκτείνω**. — **τῷ...τρέπε θυμόν**: lit. *turned the mind in respect to him* (**τῷ**, dat. of interest); freely rendered, *turned his mind among*, etc. — **κὲ...κτάνε...εἰ μή, κτέ.**: supposition contrary to reality, *would have slain, unless*, etc. — **χάρη...οἱ προσιόντι**: *rejoiced at his coming*.

684-694. **μή, κτέ.**: *suffer me not to lie a prey*, etc.; **ἐπάμυνον**, imperat., **ἐπαμύνω**. — **λίποι**: a wish, *then may life even leave me*, etc. Unhappy as this lot — to die in a foreign city — might be, it was far preferable to falling into the hands of the enemy. — **εὐφρανέειν** (**εὐφραίνω**) depends on **ἐμελλον**. — **πολέων** (**πολύς**): notice the accent distinguishing it from **πόλεων** (fr. **πόλις**).

ἀπό, w. ἔλοιτο, *that he might take away*, etc. — εἶσαν...φηγῶ: *placed...under the beautiful oak of*, etc. This was on the way to the city, not far from the Scæan gate. — θύραζε: L. & S. θύραζε, 2: repeats and strengthens the idea of ἐκ.

696-710. τὸν...ψυχὴ is not spoken here of death, but simply of fainting. — ἀμπνύνθη, ἀναπνέω. — Connect περί w. ἐπιπνέουσα: *breathing upon (him) round about*; θυμὸν, obj. of ζῶγρει, *revived*, etc., κακῶς κεκαφῆτα (Lex. κεκαφῆς), *hard panting or gasping*. — ἐπὶ w. gen. *towards*. — ἀντεφέροντο μάχῃ: lit. *were borne against (the Trojans) in battle*. — ἐπὶ (v. 705): adv., *in addition, besides*. — μέγα...μεμῆλώς (μέλω): *having great care for wealth*. — κεκλιμένος (κλίνω): lit. *inclined*, i. e. *dwelling on the Cephisian lake*. — πτόνα, Lex. πτων, II. — δῆμον: *country, district*. The meaning is made plain by the adj.

Vv. 711-791. — Hera and Athena, with the consent of Zeus, descend to the battle-field. Hera exhorts the Achæans.

711-723. Τοὺς δέ, i. e. Hector and Ares. — Ἀργείους, obj. of ὀλέκον-τας. — V. 714, cf. 2, 157. — τὸν...ὑπέσθημεν: *we promised that word, we made that promise*. The promise here alluded to is nowhere mentioned in the Iliad. ἐκέπρσαντα, *that he having sacked*. — καὶ νῶϊ μεδώμεθα: *let us also bethink ourselves of*, etc. — ἐποικομένη...ἔντυεν (ἐντύω): *went and got ready*. — ἀμφ'...βάλε nearly = θῆκε, but denotes greater despatch; lit. *quickly cast around the chariot*, i. e. *placed on the chariot*. This indicates a custom of removing the wheels when the chariot was not in use. — ὀκτάκνημα (adj.): *with eight spokes*. The usual number was but six. — σιδ'...ἀμφίς: *around the steel axle*, — explanatory of ἀμφ' ὀχέεσσι. It appears from Schliemann's discoveries that iron or steel was almost as rare and costly as gold in Troy.

724-730. τῶν, sc. κύκλων, limits ἔνυς: *the imperishable felly of these (was)*, etc. — ὑπερθεν: *above*, i. e. *on the outer side, around the felly (were)*, etc. — πλήμναι: *naves*, or, as we oftener say, *hubs*; ἀμφοτέρωθεν: *at both ends (of the axle)*. — δίφρος...ἐντέταται (ἐντείνω): *the chariot-board (D.) was hung on*, etc.; lit. *has been hung*; representing it as something present to the mind of the poet. So also εἰσι above. — δοιαὶ...ἀντνγές εἰσιν: *two circular rims*. See Auten. sub ἀντνξ. — τοῦ (sc. δίφρου) δ' ἐξ...πέλεν: *and from it extended*, etc. — λέπαδνα: *yoke-bands (D.)*. — ἐν...ἔβαλε (ἐμβάλλω). Cf. note on ἀμφ'...βάλε, v. 722; *cast in it (the yoke), beautiful*, etc.

734-744. πέπλον κατέχευεν: *let fall*, etc.; lit. *poured her veil*. It was so light and airy (εἰάνον) that it fell in waves: hence the metaphor κατέχευεν. πατρὸς limits οὐδε. — τεύχεσιν...θωρήσσετο: *equipped herself with (his)*

armor for, etc. — ἐν δέ: *and within (was), etc.* This need not be repeated in rendering v. 740. — V. 741, lit. *and within was a Gorgon head of a dread monster*, i. e. *the head of Gorgo, dread monster*. — ἀμφίφαλον: *with divided crest*; τετραφάλῃον, *with fourfold crest*. (Auten.). Both words are rare, and the meaning is not very certain. Cf. L. & S. — ἑκατὸν...ἀραρυίαν: *fitted to*, i. e. *sufficient to protect the armed men of, etc.*

746-763. τῷ: as relat., *with which*; so also τοῖσιν τε (= τοῖς τε), *with whom*. — ἐπεμαίετο (ἐπιμαίομαι), *touched*. — μύκον, μυκάομαι. — τῆς (= τᾶς), *to whom*. — ἀνακλίνειν...ἐπιθεῖναι depend on ἐπιτέτραπται: *to roll aside and to draw the dense cloud*. — τῇ, adv. explained by δι' αὐτῶν (i. e. πυλῶν): *here then, through them*. — κεντ- (deriv.?) ἔχον ἵππους: *they guided their excited steeds*. — Vv. 753, 754, cf. I, 498, 499. — Ζεῦ πάτερ: the common mode of addressing Zeus; hence, Hera, his wife and sister, uses the same language. — οὐ νεμεσίξῃ: a question, anticipating an affirmative answer; *are you not indignant, etc.* — τάδε καρτερὰ ἔργα: acc. of specifi., *respecting these or for these violent deeds*. — ὅσσάτιον (= ὅσον) κτέ: the relat. pron. is best rendered here, as often, by resolving it into a causal conj. and demonst., *because he has destroyed so many and such, etc.* — ἀνέντες (ἀνά, ἔημι): *having let loose this "madman"* (D.); θέμιστα, acc. sing. — V. 762, cf. v. 421. — αἶ κεν...ἀποδίδωμαι (ἀπό, δίδωμι, see Lex. δίω, II.), *if having smitten...I shall drive in disgrace* (λυγρῶς), etc.

765-777. ἄγραι (ἀγρέω) μάν (= μῆν), *On then!* — ἔπορσον (ἐπί, ὀρνυμι): aor. imperat., *rouse against him, set upon him*. — ξ (refers to Ares), obj. of πελάζειν (Lex. B. trans. I). — ὅσσον, κτέ. (v. 770), *as far as a man beholds* (ἰδεν, gnom. aor.) *the dim (distance), etc.*; τόσσον, *so far*. — περὶ...ἔχευεν: *poured around (them) a dense mist*, no doubt, to conceal them from the eyes of mortals. — ἀνέταλε, ἀνατέλλω: νέμεσθαι, *to feed upon*; infin. denoting purpose. It appears from this verse that the horses of the gods, as well as the gods themselves, partook of immortal food. Cf. v. 369.

778-791. τρήρωσι...ὁμοίαι: *resembling in their steps* (ἰθματα) *timid wood-pigeons*. The point of comparison is not in the word *timid*, but in the lightness, ease, and rapidity of their steps. — ἀμφι...εἰλόμενοι: *drawn close around, etc.* — λείουσι = λέουσι, fr. λέων. — σὺνὶ κάπροισιν: cf. note on αἰπόλοι ἄνδρες, 2, 474. — αὐδήσασχ' (= αὐδήσασκε); αὐδάω with iterative ending; τόσον...ὅσον, *used to cry as loud as*; Stentor is mentioned only here in Hom. According to a later tradition, he was a warrior from Arcadia. From him has sprung the proverb "Stentorian lungs, Stentorian voice." — Αἰδώς: *Shame! Argives!* etc. — κάκ' ἐλέγχεα: cf. 2, 235; εἶδος ἀγῆτορ, cf. εἶδος ἄριστε, 3, 39. — πρὸ...Δαρδανιάων: *in front of the Dardanian gate*; probably the same as the Scæan gate, 3, 145. — κοίλῃς ἐπὶ νηυσὶ: *on the hollow ships*; a great exaggeration, as the Trojans had not yet driven the Greeks nearly so far back.

Vv. 792-863. — Athena at first reproaches and then encourages Diomed. Mounts his chariot herself as driver. The two move against Ares and wound him.

793-807. ἐπόρουσε (ἐπλ, ὁρούω): not in hostile sense here; *hastened towards*. — ὤκος ἀνα-: *cooling the wound*, by raising the strap which passed over it; v. 798. — τό μιν βάλε: two accs. w. one verb; τό, cogn. acc.; μιν, direct obj., *which Pandarus with an arrow inflicted on him*. — ὑπό: of place, *under*. — χεῖρα: acc. of specif., freely rendered, *his hand grew weary*. — ἄν (= ἀνὰ) δ' ἰσχων: *and holding up*. — ὀλίγον, adv. *Surely Tydeus begat a son, little resembling him*. Nearly the same is said by Agam., 4, 400. — δέμας: acc. specif. — καὶ ῥ' ὅτε, κτέ.: subordinate clause. αὐτὰρ ὁ... ἔχων, 806, principal sentence, w. αὐτὰρ (as often in Hom. w. δέ); v. 805 is parenthet. *Accordingly, even when I did not allow him to...when he went as a messenger...I exhorted him quietly to feast...but he...challenged*, etc. So F. punctuates and explains. Am. punctuates and explains differently. The entire sentence is somewhat loosely constructed. We shall best represent the original, by adopting, as nearly as possible, the same construction in English.

809-824. σοί depends on παρά in comp. w. ἵσταμαι; φυλάσσω, sc. σέ. — προφρονέως, w. κέλομαι. Am., F. — σεῦ w. γυῖα: *your limbs*. — ἔπειτα: *after this, hereafter*. — τῷ: illative. — σέων...ἐφετμῶν: by synizesis, pronounced in scanning, σῶν...ἐφετμῶν; *I still remember your injunctions*. Cf. v. 129 ff. — εἰας (ἐάω): 2d pers. sing. imperf. — τοῖς ἄλλοις: in distinction fr. Aphrodite. — οὐτάμεν (οὐτάω): aor. infin. depends on the idea suggested above in ἐφετμῶν, (*you enjoined upon me*) *to wound*, etc. — ἀλήμεναι (εἰλω): aor. pass. infin. For the meaning, cf. εἰλόμενοι, v. 782. — ἀνά w. μάχην: does not suffer anastrophe.

826-834. κεχαρισμένη, χαρίζω. — τόγε: *as far as relates to this, or on this account, do not thou fear*, etc. Cf. τό, 3, 176. — ἐπ'...ἔχε: *direct... against*, etc. — σχεδὴν: adv., *near at hand*. For the form, cf. αὐτοσχεδὴν, ἀντιβίην, λίην, ἄντην. — τυκτὸν (τεύχω) κακόν: lit. *a made or completed evil*, i. e. *a perfect, an unmitigated evil*. — ὅς, κτέ. There is no other allusion to this in the Il. — στεῦτο: cf. 3, 83. — τῶν δὲ λέλασται (λανθάνω): *and has forgotten these things*, i. e. his assurances to Hera and Athena.

836-845. χειρὶ...ἐρύσσασα: *having drawn (him) back with (her) hand*; ὁ δέ, *and he*, referring to the obj. of ἐρύσσασα, i. e. Sthenelus. — ἡ δὲ...ἐμμεμαῖα θεά: *and she, impetuous goddess*. — ἄγεν: *for it (the axle) bore*, etc. — V. 841 (cf. v. 829): *immediately she directed*, etc. Notice the asyndeton, denoting haste. — ἦτοι ὁ μὲν: *he indeed*, i. e. Ares. — δὺν'.. κυνέην: *put on the helmet of Hades (the unseen one, or the invisible, fr. a priv. and ἰδεῖν, to see)*. How Athena came by the helmet of Hades, just at this mo-

ment, or what she had done with her own helmet, mentioned v. 743, are questions that have troubled modern critics much more than they did Homer. — μή: *in order that not*, or simply, *lest*; μὲν, fem., *her*.

850-863. σχεδὸν...ἐπ'...λέοντες: *almost on the point of rushing on one another*. εἰμι, in the indic. and particip., often fut. — Ἄρης ὑπέρ: *Ares reached beyond*, etc. ἵππων, *of the horses* (of Diomed). Ares was on foot, having lent his horses to Aphrodite. Cf. v. 363. — τόγῃ: *this*, i. e. the spear (ἔγχος) of Ares. — ὑπὲρ δόρυοιο w. ἀιχθῆναι (ἀίσσω), *gave it a thrust so that it was sped in vain under*, etc. — ἐπέεισε (ἐπεελιδω), sc. ἔγχος. — ζωνύσκετο (ζώννυμι, w. iterative ending) μίτρην: *lit. where it was girt in respect to the belt*, i. e. *where the belt was girt*. — τῇ: adv., *there*. — διὰ... ἔδωκεν, Lex. διαδάπτω. — ἐκ...σπάσεν: *has the same subj. as οὔτα*, sc. Διομήδης. — ὄσσον: *as loud as*. ἐπιαχόν, *gnomic aor.* — τοὺς δὲ... Ἀχαιοὺς, κτλ.: *these, the Achæans*, etc. — ὑπό: cf. 3, 34. — τόσον, *correlat. w. ὄσσον*, v. 860, *so loudly did Ares*, etc.

Vv. 864-909. — Ares returns to Olympus; enters a complaint before Zeus; is healed by Païëon, the physician of the gods. Hera and Athena also return to Olympus.

864-876. οἴη...ἄγρ: *as the air appears black with clouds*. — καύματος ἔξ (notice the form of the prep. after its noun); *as a result of the heat*, or, more freely, *after a burning heat*; ἀνέμοιο, κτλ., gen abs., *when*, etc. — καρτερά ἔργα: cf. v. 757. — τετληότες εἰμέν: a circumlocution for the pres. indic., which is not in use. Lex. ΤΑΛΩ: *we gods endure*, etc. — σοὶ... μαχόμεσθα: *with you do we all wrangle, or you do we all blame*. ἦ τε relates to κούρη (i. e. Athena).

878-887. ἐπιπεύθονται, δεδμήμεσθα: notice the change of person. — ἕκαστος: in appos. w. the subj. of δεδ- (fr. δαμάω), *and we, each one, are subject to you*. — ταύτην...προτιβάλλει (προσβάλλω, in the mid., *to cast one's self against*, hence *to oppose*), *this (goddess) you do not oppose either*, etc. ἀνίης, Lex. ἀνίημι, III. 2. — ἐπελ...ἐγέλναιο: *since you yourself begat*, etc. Homer seems to know nothing of the myth, that Athena sprang from the head of Zeus. — Vv. 883, 884, cf. vv. 458, 459. — ὑπήνεκαν (ὑποφέρω) ...πόδες: an acknowledgment not very creditable to the god of war. — κέ, join w. ἔπασχον. The protasis is readily supplied by the mind; (had it not been so, i. e. had not my swift feet borne me away), *surely, I should long suffer woes there* (αὐτοῦ, i. e. on the battle-field) *among*, etc. ἦ κε...ἔα (= ἦν, Att.), *or, though alive, should be*, etc. — τυπῆσιν: dat. cause or means.

889-898. ἀλλοπρόσαλλε: cf. v. 831, *thou wavering turncoat* (D.). — Vv. 890, 891, cf. I. 176, 177. — ἀάσχετον = ἀσχετον: *intolerable*. — τῷ: illative. — κείνης limits ἐννεσίησιν (Lex. ἐνεσία). — V. 895. The sudden

change in the tone of Zeus is occasioned by the recollection that Ares is his son. *ἐχοντα*, supplementary particip., *I will not endure that you much longer have*, etc. — *ἐμοὶ...μήτηρ* : *and your mother bore you to me*. — *τεῦ* (enclit.) = *τινός*; *γένεν* = *ἐγένον*, but *if you had been born from any other of the gods*, etc. — *ἐνέρτερος Οὐραν-* : *lower than the sons of Uranus*, i. e. the Titans, who were chained in Tartarus. So the word *οὐραν-* is understood in this passage.

899-905. *ἀνώγειν* : plupf., 3d pers. w. movable *ν*; cf. *βεβλήκειν*, v. 661; impf. in meaning. — Vv. 900, 901, cf. vv. 401, 402. — *ἐπειγόμενος συνέπηξεν* : lit. *hastening curdles*, i. e. *quickly curdles*. — *ὕγρον ἔόν* : *when it is a fluid*; opp. to *συνέπηξεν*. — *περιστρέφεται*, sc. *γάλα*; *κυκῶντι* (*κυκᾶω*), dat. of agent; *and it is stirred very rapidly by the one mixing (it)*. — *ἔσσειν*, ἔννυμι.

ILIAD VI,

Vv. 1-71. — The Achæans victorious.

1-11. **οἰώθη**: *was left alone*, i. e. *was abandoned by the gods*. Cf. 5, 907 ff. — **πολλά**: adv., *much, furiously*. — **ἐνθα καὶ ἐνθα...πεδίῳ**: gen. w. adv. of place, *here and there in the plain*. — **ἀλλήλων** depends on **ἰθυνομένων**: *while they aimed at one another*, etc. H. 574, c; G. § 171. — **πρῶτος**: *first (of all)*, i. e. *after the withdrawal of the gods*. — **φῶς** (φῶς, φάος)...**ἔθηκεν**: *brought* (lit. *placed*) *light*, etc., a metaphor, which is as readily understood in Eng. as in Greek. — **τέτυκτο** (τεύχω): *had been made*; or simply, *was*. — Vv. 9-11, cf. 4, 459-461.

14-19. **ἀφνειὸς βιότοιο**: cf. 5, 544, N. — **φιλέσκειν** (φιλέω, iterat. ending): *he used to treat all in a friendly way*, i. e. *he used to entertain all*. — **ὀδῶ ἐπι**: anastrophe. — **οἰκία** (ᾶ: *oîda* of declens. 1st has ᾶ), obj. of **ναίων**. — **οἱ**: dat. of interest w. **ἤρκεσε**, *averted from him* (lit. *for him*). — **ἀμφω...ἀπήρα** (two accs. w. one vb.): *he* (i. e. *Diomed*) *took away from both*, etc. **αὐτὸν...Καλ.**, appos. w. **ἀμφω**, *from him*, etc. — **γαίαν ἐδύτην**: *entered the earth*; cf. **δύναι δόμον** "Αἶδος εἰσω, 3, 322.

20-28. **Εὐρύαλος**: Euryālus, a companion of Diomed. — **βῆ μετά**: *he went in pursuit of*. — **νύμφη νηῖς**: *a naiad nymph*, i. e. *a nymph dwelling in fountains*. — **τέκ'** (= **ἔτεκε**)...**Βουκολ-**: *bore to*, etc. — **ποιμαίνων...μίγη** (= **ἐμίγη**, fr. **μίγνυμι**), sc. **Βουκολίων**; **μίγη, κτέ.**: *had intercourse (with the nymph) in love*, etc. Cf. 3, 445. — **Μηκιστηιάδης**: *the son of Mecisteus*, i. e. Euryālus.

32-50. **ἐνῆρατο, ἐναίρω**. — **ναίε**, sc. "Ελατος. — **ἐνρρείταο, ἐνρρείτης** = **εὐρείτης** = **εὐρεῖης**. — **θε** = **εἶλε, αἰρέω**. — **πεδίῳ**: gen. of place; *fleeing bewildered over the plain*. — **ἄξαντε, ἄγνυμι**. — **ἐν πρώτῳ ῥυμῶ**: *in the first (part of)*, i. e. *in the forepart of the pole*. — **αὐτὰ μὲν**, in contrast w. **αὐτὸς δέ**; *went themselves, went alone; but he himself*, i. e. *Adrastus*. — **ἀτυξ-φοβέοντο**: two synonymous words, to strengthen the expression, *were fleeing panic-stricken*. — **ἐξεκυλίσθη, ἐκκυλῖω**. — **λαβῶν...γούνων**: cf. 1, 407, N. — **Ζῳγραι** (**ζωγρέω**), imperat., sc. **ἐμέ**. — **ἐν...πατρός**, sc. **δόμῳ**: *in the house of*, etc.; a common ellipsis. — **χαλκός, κτέ.**: appos. w. **κειμήλια**. The abundance of gold, often finely wrought, is among the most surprising discoveries at Hissarlik (Troy) and at Mycenæ. Copper, nearly pure, was the

most common metal. Bronze, of about 90 per cent. copper and 10 per cent. tin was comparatively rare, and used chiefly for armor. The observing student must have been struck with the fact that iron or steel (σίδηρος) is rarely mentioned. No traces of it, up to this time, have been found in old Mycenæ or in Hissarlik. Cf. Schl. Mycenæ; Gladstone's Preface, p. x. — τῶν, relat., limits ἀποινα: εἰ κεν πεπύθοιτο (πυνθάνομαι), of which my father would give thee..., if he should learn that I (was) alive, etc.

51-60. Cf. 2, 142; 3, 395. — μὲν, obj. of δώσειν, was about to give him, etc. — ἐπὶ νῆας...καταξέμεν (fut. infin. denoting purpose): to conduct (him) to, etc. — θέων: θέω. Not to be confounded w. θεῶν, gen. pl. of θεός. — ὦ πέπον: not in a good sense here. Cf. 2, 235. "Soft-hearted Menelaus" (D.). — ἡ σοὶ (dat. of interest), κτέ.: surely, the best things have been done to you in your house by, etc.; bitterly ironical. — ὑπεκφύγοι, optat. of wishing, without ἄν: may no one of these, etc. — μηδ' (v. 58), repeated and strengthened in v. 59: κοῦρον ἔδωρα agrees with ὄντω, and is thrown in to show more emphatically the sex of the unborn infant; δς is here demonst.; and may not he, whom the mother bears in her womb, bring a male child, may not even he escape; but may, etc.

62-71. αἰσιμα παρεπών: advising what was fitting. So Cr., Seil., et al. Some, however, take it in the sense, advising fatal (measures). — ὁ δέ, i. e. Menelaus. χειρ, dat. of inst., with his hand. — οὔτα (οὐτάω), aor. The imperf. is οὔτα. Why? — ὁ δέ (v. 64), Adrastus: ἀνερπάπετο, fell backward. — ἐνάρων ἐπιβαλλόμενος: lit. casting himself upon, etc.; i. e. aiming at spoils. — ὥς: final conj., so that, in order that; πλείστα, sc. ἔναρα. — τὰ (sc. ἔναρα)...νεκρούς...συλήσετε: two accs. w. one verb.; you will, undisturbed, strip these from the bodies that lie dead, etc.

Vv. 72-118. — The soothsayer Helēnus directs Æneas and Hector first to stay the flight of the Trojans, and then that Hector repair to the city to exhort the aged men and the matrons to offer vows and prayers.

73-85. αὐτε: on the other hand. — κεν...εἰσανέβησαν, εἰ μὴ...εἶπε: suppos. contrary to reality; would have gone up into Ilium (driven) by... subdued (δαμέντες, δαμάζω) by, etc., had not Helenus, etc. — πόνος: labor, toil (of war). — μάχεσθαι, φρονέειν, depends on ἀριστοι, best for every purpose, both to fight, etc. — στήτ' αὐτοῦ: stand here. — πάντῃ ἐποιοχόμενοι: going against (them, i. e. the people), resisting (them) at every point. — πρὶν...πεσείν: before they, fleeing, again fall, etc. πρὶν w. infin.; γενέσθαι, same const. w. πεσείν, and become a rejoicing, etc. — ἐποτρύνητον: 2d pers. dual, subjunc. — ἡμεῖς: we, i. e. all the Trojans except Hector, who is directly addressed, v. 86. — τειρόμενοι, agrees w. ἡμεῖς, is concessive; ἄλλα and πέρ strengthen the assertion; though very greatly oppressed.

86-96. Ἔκτορ: notice the prominence given to this word; ἀπὸρ σύ, antithetical to ἡμεῖς μὲν. — ἡ δέ: subj. of θεῖναι (imperat. 3d pers.), *let her, assembling, etc....place, etc.*; νηὸν, acc. as obj. of motion. In prose εἰς would regularly be expressed; ἐν...ἄκρῃ, *in the highest part of the city*, i. e. *in the acropolis*; πέπλον, obj. of θεῖναι; δ = δς, as often in Hom., *which seems to her to be, etc.* αἶ...αὐτῇ, *to her herself*; ἐπὶ γούνασιν is best rendered directly after θεῖναι, *let her...place on the knees of, etc., the robe, etc.* — καὶ οἱ ὑποσχέσθαι: also imperat., *and let her promise to sacrifice to her (to the goddess)*; ἦναι, acc. plur., agrees w. βοῦς. — αἶ κ' ἐλεήσει: *if peradventure she will pity, etc.* — ἀπόσχη, ἀπέχω: *if she will avert from, etc., the son of, etc.*

99-118. ἐδεδμεν: plupf. as impf. See Gram. δέδοικα or δέδια; *nor did we ever so fear, etc.* — ὅδε: *this one*, i. e. Diomed. — τις: the indef. pron. followed by οἱ, enclit.; hence, written together, *τις οἱ*; μένος, acc. of specif. — Vv. 103-106, cf. 5, 494-497. — φῶν (= ἐφασαν)...κατελθέμεν, *and they affirmed that some one of the immortal (gods) had come down, etc.*; ἐλέλιχθεν = ἐλελιχθησαν (fr. ἐλελίζω). — βέω (= βῶ, fr. βαίνω), *that I may go, etc.* — γέρονσιν...βουλευτήσι: attributive appos.; lit. *to the aged men counsellors*; i. e. *to the aged counsellors*; or, if the first word is understood, not of age, but of rank, *to the venerable counsellors*. — ἀρίσασθαι, ὑποσχέσθαι depend on εἴπω, *to pray to the gods, etc.* — ἀμφί, adv.; μὲν, obj. and δέρμα, subj. of τύπτε; σφυρά, ἀχένα, partit. appos. w. μὲν, *and at both extremities, the black shield (lit. hide) smote him on, etc.* ἀντι, appos. w. δέρμα, *the rim, which ran (around the) extreme (part of), etc.*

Vv. 119-236. — Glaucus and Diomed meet on the battle-field.

119-140. Notice πᾶσις as synonym. w. υἱός. Cf. Xen. Anab. I, I, I. — ἐς μέσον ἀμφοτ.: cf. 3, 77; συνίτην, σύν, εἰμι. — ὄπωπα, sc. σέ. — δ τ': because, cf. I, 244; ἔμεινας (μένω), trans., *thou hast awaited, etc.* — δυστήνων, κτέ.: *children of unfortunate (parents) meet, etc.*; "unfortunate" because they must soon mourn the death of their children; μένει, dat. fr. μένος; ἀντίωσιν, ἀντιῶ. — τις, appos. w. the subj. of εἰλήλουθαι, sc. σύ. Notice the mixed const. H. 750; G. § 227. — οἷδ' γὰρ οὐδέ: cf. 5, 22, note. — σευε...Νυστήμον, sc. ὄρος, *drove...down the sacred Nysæian mount*. — δύσεθ' (= ἐδόσετο = ἐδόσατο)...κατά, *sunk beneath, etc.* — δειδιότα, sc. αὐτῶν or μὲν, obj. of ὑπεδέξατο, *received (him), etc.* — τῷ...δδύσαντο (δδύσσομαι): *were angry at him (Lycurgus)*. — ἐπεὶ...ἀπήχθετο: *after, or since, he became odious to, etc.*

141-149. οὐδ' ἂν, κτέ.: *but I would not, etc.* — οἱ...ἐδουσιν: *who eat the fruit of the earth*, — a standing description of men, in distinction from the gods. — ἄσπον ἰθ' (= ἵτε), ὡς, κτέ.: *approach nearer, that, etc.* — ὀλοῦ θροῦ πείρατα: *the limits of destruction*; cf. τέλος θανάτου, 3, 309. — οἷη...

ἀνδρῶν : as is the generation of leaves, such is that of men also. Notice the use of **δέ** here, connecting a demonst. to a relat. clause ; a rare usage, and not easily translated. — **τὰ μὲν... ἄλλα δέ τε** : partitive appos. w. **φύλλα** ; (of) leaves, the wind scatters (lit. pours) one generation (τὰ μὲν τε) on the ground, but the forest, blooming, puts forth others. — **ἔαρος** limits ὥρη. — **φύει** (v. 149), intrans. here ; ...δῶν intrans. in the pres. and intrans. in the aor. and pf.

150-159. **εἰ...δαήμεναι** : conclusion omitted, but readily supplied by the mind ; but if you wish, etc. (I will rehearse to you the story), in order that, etc. — **πολλοὶ...ἴσασιν** : and many men do know it ; parenthetical. — **ἔστι** : notice the asyndeton ; there is, etc. **Ἐφύρη**, the ancient name of Corinth. — **μυχῷ Ἀργεος** : in the interior of Argos (meaning here the whole of Peloponnesus, or, possibly, the whole of Greece). — **δ** : relat. pron., masc. = **ὅς**. — **Σίσυφος**, repeated, as often in poetic style. Follow, in translating, the order of the Greek clauses. Sisyphus is represented in *Odys.* XI. 593 ff. as rolling an immense stone up a high hill in Hades. The line of Pope is celebrated for the adaptation of sound to sense, —

“Up the high hill he heaves the huge round stone,”

and that of Hom. describing the descent of the stone is equally good, —

...τότ' ἀποστρέψασκε κραταίῃς
αὐτὶς· ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναίδης.

Read the last line metrically. — **οἱ** v. 157, against him. — **Προῖτος**, king of Tirys, whither Bellerophon had fled for refuge : **μήσατο, μήδομαι**. — **ὅς** : in that he. H. 882 ; **ἔλασεν**, sc. **μὲν**, drove (him, i. e. Bellerophon). — **φέρτερος ἦεν**, sc. **Προῖτος**. — **Ἀργέων** limits and explains **δήμου**. — **ἔδασμασεν**, sc. **αὐτοὺς**, them, i. e. the Argives.

160-170. **τῷ**, Bellerophon. — **ἐπεμήνατο, ἐπιμαίνομαι**. — **κρυπ. φιλ. μιγήμεναι** (μίγνυμι) : to enjoy his love secretly. — **φρονέοντα** agrees w. **τόν**, she did not persuade him, purposing, etc. — **Βελλεροφόντην** : defin. appos. w. **τόν**. — **τεθναίης** : optat. of wishing, may you die. — **ἡ κάκτανε, κατάκτανε** (κατακτείνω), or do thou slay. — **ἐθελούση** agrees w. **μ'** = **μοί** : an instance of the elision of **οι**. Cf. I, 170, **σ'** for **σοι**. — **οἷον ἄκουσεν** : at what he heard, or in that he heard such a thing. Cf. **ὅς**, v. 158, note. — **κτείνειν**, sc. **Βελλεροφόντην**. — **σήματα λυγρά** : baneful signs ; not usu. thought to be alphabetic writing, but some kind of hieroglyphic. — **γράφας** : having engraved. Cf. 4, 139, **ἐπέγραψε** : ἐν πίνακι πτυκτῷ, in a folded tablet. Cf. *Dic. Antiqu.* art. *Tabulæ*. — **θυμοφ. πολλὰ**, sc. **σήματα**. — **ἠνώγειν** : 3d pers. sing. plupf. w. movable **ν**. Cf. 5, 899, N.

176-189. **καὶ τότε, κτέ.** : then he both questioned him and demanded, etc. — **ὅττι** = **ὅ τι** : indef. relat., which (whatever it might be) he brought, etc. — **Χίμαιραν** : proper name, *Chimæra* ; in v. 181, as comm. noun. — **εν**, sc. **μὲν** : commanded (him, i. e. Bellerophon). — **γένος** : pred. w.

ἐην, abstract for concrete; a descendant of gods and not of, etc. θεῖον, adj. qualifying γένος. — ἀποπνέουσα (ἀποπνέω) agrees w. ἡ δέ: *breathing out terribly the force of, etc.* — τὴν μὲν, i. e. Χίμαιραν. — Σολύμοισι: the Solymi, a warlike people in Lycia. — V. 185: lit. *he affirmed that he entered this, the fiercest battle of men*; or more freely, *he said this was the fiercest... which he had entered.* Cf. 3, 153, note. — τῷ, sc. Βελλεροφόντῃ; ὕφαιεν; subj.? ἀναξ Λυκίης, *for him in returning, the king contrived, etc.* — κρίνας: *having selected.* — λόχον: *an ambuscade*; cf. I, 227.

191-205. ἔοντα: supplement. particip., sc. αὐτόν, *that he* (Bellerophon) *was the brave descendant, etc.* — αὐτοῦ, adv. — ἦν, possess. pron. — καὶ μὲν οἱ (dat., as appears from the accent of μὲν), *and for him, etc.* — τέμενος... ἔροχον ἄλλων: *a piece of land excelling others*; καλόν, sc. τέμενος, *a beautiful (field) of planted and of arable land*; φυταλιή, *a piece of land planted either with vines or with fruit-trees.* — ἡ δ' ἔτεκε, v. 196, *and she* (the daughter of the king, v. 192) *bore, etc.* — καὶ κείνος: *he also, i. e. Bellerophon as well as others, especially Lycurgus*; v. 140. — ὃν θυμὸν κατέδων: Cic. Tusc. Quæst. 3, 26, renders this, *ipse suum cor edens, eating his own heart.* Derby renders it, *wearing away, etc.*, — not a very apt expression. — τὴν δέ, sc. Λαοδάμειαν.

208-221. ὑπέροχον agrees with the subj. of ἐμμεναι, sc. ἐμέ: *always to be brave and to be eminent above others.* — ἔγχος μὲν, κτέ. Notice the asyndeton, rendering the narrative more lively: *he planted his spear, etc.*; thus indicating that he would not fight. — αὐτὰρ ὁ: *moreover he* (Diomed). — μαλιχίοισι, sc. ἔπεισι: cf. 4, 256. — ξείνος... παλαιός: *an ancient paternal guest*; because his grandfather was the guest of Diomed's grandfather. Perhaps no more striking instance can be found of the strength of the ties of hospitality. — ξανθία: *gifts of friendship.* — ἀμφικύπελλον: cf. I, 584. — καὶ μιν, i. e. δέπας. — ἰών: fut., *when I was about to set out, i. e. for the Trojan war.* — ἐν δώμῳ, join w. κατέλειπον.

222-236. Τυδεία, Tydeus, father of Diomed. Notice here the acc. w. μέμνημαι; κάλλιφ' = κατέλιπε. — δ' ἐν, κτέ.: an allusion to the war of the seven Argive princes against Thebes. — τῷ: illat., *therefore.* — σὺ δέ, sc. μοι ἔσσι ξείνος, *and you (to me) in, etc.* — τῶν, i. e. Λυκίων, limits δῆμον. — καὶ δι' ὄμιλου: *through the crowd also, as well as in single combat.* — πολλοί... Τρῶες, sc. εἶσιν, κτείνεω, *there are many for me, to slay, etc.* In some edit. a comma is placed after κτείνεω and that after ἐπικούροι is omitted. — ὃν, obj. of κτείνω, as well as of πόρῃ. — ὃν ἂν δύνῃαι: *whomsoever you may be able (to slay).* — ἐπαμείβομεν: subjunc., *let us, etc.* — καὶ οἶδε: *these also, i. e. the Greeks and Trojans.* — Γλαύκῳ... ἔβλετο: *took away from Glæucus, etc.* δς, *in that he, etc.* — χαλκεῶν, ἐννεαβοίων: gen. of value; *golden for bronze (armor), that worth a hundred oxen for that worth nine.* Observe that value is here denoted by a certain number of

oxen. Coined money is not mentioned in Hom. Cf. 2, 449. This passage indicates also the relative value of χρυσός and χαλκός, *bronze*; or *copper* with a very small percentage of *tin*. Cf. Schliemann.

Vv. 237-311. — Hector in Troy. On the acropolis, near the palace of his father, he meets his mother Hecābe (or Hecūba), who, with the aged women, proceeds to make the offering in the temple of Athena.

237-253. The narrative is here resumed which was broken off at v. 118. — φηγόν: *the oak-tree* was without the Scæan gate, but not far away; and hence the two are mentioned together, the more important first in order. — ἀμφ'...θεόν (notice the accent, distinguishing it fr. θεόν, acc., *a god*) *around him ran*, etc., *inquiring about*, etc. — ἐφῆπτο, ἐφάπτω. — ἵκανεν, sc. ἔκτωρ. — ξεστῆς...τετυγμένον (τεύχω): *made with polished porticos*. — αὐτῷ, sc. δόμῳ: ἔνεσαν, ἐν, εἰμ. — κουράων, w. θάλαμοι: *twelve-roofed chambers of polished stone belonging to his daughters*. — ἐτέρωθεν...αὐλῆς: *on the other side, opposite* (the chambers of the sons), *within the court-yard*. — ἔνθα (v. 251): *there*, i. e. when he had reached Priam's beautiful house, v. 242. — οἱ depends on ἐναντίη: *his fond mother met him* (lit. *came opposite to him*). — Λαοδίκην ἐσάγουσα. Critics are about equally divided in their interpretation of this phrase; some taking the particip. as intrans., *going to Laodice*, i. e. *to the house of*, etc.; others render, *leading* (into the house) *Laodice*. The reading of Diintz., Λαοδίκην ἐρ' ἄγουσα does not seem to me probable. I prefer the rendering, *leading*, etc. — ἐν...φῦ, ἐμφύω. In what tenses intrans.? χεῖρ, partit. appos. w. οἱ, *clung to him, to his hand*; or, more freely, *clung to his hand*. — ἔπος, κτέ.: cf. 1, 361.

255-262. τεῖρουσι, sc. Τρῶας. — ἐνθάδε, join w. ἐλθόντα: *ἀνασχεῖν* (ἀνέχω) depends on ἀνῆκεν (ἀνίημι), *has prompted you, having come hither, to raise...from the highest part of*, etc. — ὅφρα κέ...ἐνέικω (φέρω): *till I bring*, etc. ὡς σπελσῃς (σπένδω), *that, in order that*, etc. — καὶ αὐτός = καὶ αὐτός: *and then you yourself also will receive benefit if*, etc. πίρσθα, πίνω. — ἄξια, pres. μέγα, adv., *increases strength greatly for*, etc. — ὥς, relat., *as you have become weary in defending*, etc.

264-285. μὴ...ἄειρε: something deprecated, *do not*, etc. — μὴ...λάθωμαι: *lest*, etc., or *for fear that you...and that I forget*, etc. — πεπαλαγμένον (παλάσσω), agrees w. the subj. of εὐχετάσθαι, *that one smeared with...pray*, etc., *is not permitted*. — Vv. 271-278, cf. vv. 90-97. — εἰπόντος (v. 281), sc. ἐμοῦ, *to listen to me*, etc. — ὥς κέ...χάνοι (χαίνω): optat. denoting a wish with κέ (a rare const.); *O that the earth would yawn to receive him on the spot* (κέ, if it were possible). — μέγα, w. πῆμα. — τοῖο τε παισίν (blunders have often confounded this w. πᾶσω): *and to his sons*. φρένα is

sometimes taken as subj. of ἐκλελαθέσθαι (aor. w. reduplicat. fr. λανθάνω), *that my heart had forgotten*, etc. Am., Düntz., Faesi, et al., take it as acc. of specif., *that I had forgotten in heart*, etc.

286-296. ἡ δέ: *but she*, the mother of Hector. — ποτὶ μέγαρα (plur. because it contained many apartments): *to her palace*, i. e. to that part of the house of Priam which belonged especially to herself. She had before been standing perhaps at the entrance, or in the court. Cf. vv. 242, 251. — ταί relates to ἀμφιπόλοισιν (masc. or fem.). — ἐς θάλαμον: *into her chamber*; probably in a retired part of her palace; κήλετα (κήεις), join w. θάλαμον. — ἐνθ' ἔσιν οἱ (dat. of possession): *where there were to her, where she had*. — τὴν ὁδὸν ἦν: acc. of extent, *on that voyage, on which*, etc. — τῶν ἑνα: *one of these* (robes). — δῶρον: appos. w. the obj. of φέρε, *bore (it) as a gift*. — ὅς: (*that one*) *which*; ποικίλμασιν, *in its decorations*; denoting, it is thought, both the embroidery and the variety of colors. — ὥς = ὡς, *as, like*; placed after the word to which it belongs; hence, accented. ἀπέλαμπεν, ἔκειτο; subj.? πέπλος, *the robe*, which she had selected. — νεῖατος ἄλλων: lit. *the lowest of others*, — a common form of solecism. We avoid the solecism by saying, *the lowest of all*. — μετεσέοντο, μετασεύω.

298-311. τῇσι...ᾧξε (οἰγνυμι): *opened for them*, etc. — ἄξον: *break*; notice that the 1st aor. of ἄγνυμι is used; but the 2d aor. of ἄγω. — καὶ αὐτόν: *that even he himself*, subj. of πεσέω. — ὅφρα τοι...ἱερέσομεν (subjunc.), *that we may*, etc. — ἀνένευε: *ἀνανεύω*.

Vv. 312-368. — Hector in the palace of Paris.

312-316. αἱ μὲν: *they*, the Trojan matrons. — πρὸς δώματα...καλά, τὰ ρ' αὐτός, κτέ., is best rendered by following nearly the Greek order: *to the house of Alexander, the beautiful house, which he himself*, etc. Paris appears to have been in every respect the most stylish gentleman of the age. — οἱ οἱ (notice the difference in form. How does the former word show that the latter is enclitic, and hence the dat.?): *who had made for him*, etc. — θάλαμον...αὐλήν: *a chamber, hall, and court*. (D.)

318-331. ἔνθα: *there* (v. 313). — ἔχ' = εἶχε, *held*: ἐνδεκάπηχυν, an enormous length, suited only to an Epic hero (Düntz.). — πάροιθε...δουρός: *in front of the shaft*; χρύσεος, two syllables, by synizesis. — τὸν δ' εὖρ: *and he* (Hector) *found him* (Paris); ἀφύωντα, ἀφάω. — Δαιμόνι: cf. N. I, 561. — καλά, adv.: χόλον, obj. of ἐνθεο (= ἐνέθου, fr. ἐντίθημι). Hector attributes the withdrawal of Paris from the army to ill-humor at the Trojans, occasioned, perhaps, by their undisguised dislike of him. — σὺ δ'...καὶ ἄλλω: *and you* (not less than I) *would contend with another man also*; μεθιέντα...πολέμοιο, *withdrawing from, avoiding*, etc. μή, *for fear that*, lest; πυρὸς δήϊοιο θέρηται, *burn with hostile fire*.

333-348. Cf. 3, 59; 1, 76. — Τρώων: objective gen. w. χόλῳ and μεῖσσι, *not so much from anger and indignation at*, etc. — αὐτῷ, join w. μοί, *to me myself also*; ὥδε...ἐσσεσθαι, *that it will be better thus*. — ἐπαμείβεται: lit. *changes itself towards*, i. e. *fluctuates among men*. — ἐπιμανόν, ἐπιμένω: δύω, aor. subjunc., *let me put on*, or *I will put on*, etc. — μέταμι (μετά, εἰμι): fut. Lex. II. — σέ, obj. of κυχήσεσθαι. — τὸν δέ (v. 342), Paris: τὸν δέ (v. 343), Hector. — V. 344: notice here again the reproaches which Helen casts on herself. Cf. 3, 180. Observe also here ἐμεῖο, while in 3, 180, the adj. pron. is used. — μέ, obj. of προφέρουσα: ὅφελε has for subj. θύελλα, and denotes a wish which cannot be realized. Cf. H. 721, b; G. § 251, 2; ὡς, st. εἴθε or εἰ γάρ, often in Hom., rare in Att., *O that on that day when*, etc., *an evil blast of wind had borne me swiftly away* (lit. *had gone bearing me away*), etc.; πρῶτον, *at first, at the dawn of life*; ἐνθα denotes either time or place, and is either relative or demonstrative; *then, there, when, where*. I render it here *where*. — ἀπώερε, see Lex.: notice the omission of ἀν. H. 746, b; G. § 222, Note 1, *where a wave had washed me away before*, etc.

350-368. ἀνδρός limits ἀκοιτις: ἔπειτα, *thereupon*, or *therefore would that I were*, etc. — δς ἦδη (fr. οἶδα): *who knew, who might know*. — φρένες ἔμπεδοι, sc. εἰσίν. — τῷ: illative; μιν, subj. of ἐπαυρήσεσθαι. — φρένας: partitive appos. w. σέ, *has encompassed you especially, in mind*, i. e. *has encompassed especially YOUR mind*. — ἕνεκ' αὐτῆς: *on account of the mischief* (i. e. *the mischievous conduct*) *of*, etc. Cf. 3, 100. — μέ, obj. of κάθηζε (causative). — ἐπέσυσται, ἐπισεύω. — οἱ μέγ' (adv.), κτέ.: lit. *who have greatly a longing*, etc., i. e. *who have a great longing for me*, etc. — τοῦτον, Paris. — ἥ...ῆ: *whether...or*.

Vv. 369-502. — Meeting and parting of Hector and Andromache.

371-379. εἶδ' = εἶρε, εὐρίσκω. — πύργῳ ἐφ' ἑστῆκα: *stood upon*, etc.; cf. 3, 149, N. on ἐπὶ πύλῃσιν. — ἐπ' οὐδόν, join w. ἰών (fut.), not w. ἔσση (which would take ἐπὶ w. the dat.; cf. πύργῳ ἐφ., v. 373): *he stood, about to go towards*, etc. — εἰ δ' ἄγε, κτέ.: *but if (you will), come! speak to me*, etc.; ἄγε, interjec. Cf. 1, 302. — πῆ: interrog., Lex. II. 2 (πῆ (enclit.), indef.), *whither went?* etc.; *has she gone?* etc. ἐς w. gen. always elliptical. Cf. ἐν w. gen. v. 47, N. — γαλόων: *sisters-in-law*; ἐλνατέρων, *sisters-in-law of a husband*.

382-398. μάλα by its position naturally goes w. ἀνωγας: *since you earnestly exhort (me)*, etc. Supply after this clause the thought, ἐρῶ, *I will speak*. For a similar ellipsis, cf. v. 150. — Τρώας, subj. of τείρεσθαι. — ἦ: cf. 1, 528. — ὁδόν: acc. of extent, *by the same way*, etc., *along* (κατά), etc. — τῇ: adv., *here*, or *by this*. διεξιμεναι, διὰ, ἐξ, ἔλναι. — Ἡελών, though an emphatic repetition of the preceding word, is yet made to agree in case

with the following relat. *ds.* — **Θήβη**: dat. of place, poetic usage for *ἐν* w. dat. — Notice the resumptive force of *δή* after *τοῦπερ*, *the daughter of this one, I say.* — **Ἑκτορι** is usu. explained as dat. of agent, *was held (as wife) by*, etc.

399-408. **ἡ οἱ...ἦντις** (*ἀντάω*): *she then met him.* — **παῖδ'...ἀταλάφρονα**, obj. of *ἔχουσα*, which agrees w. *ἀμφίπολος*. — **νήπιον αὐτῶς**: *so young*, calling marked attention to the youth of the child, who was borne in the arms of the nurse. — **οἶος** (notice the breathing)...**Ἑκτωρ**: *for Hector alone*, etc. The people called Hector's little son, Astyanax (*ἄστυ, ἀναξ*), in compliment to the father, as the defender of Troy. — **οἱ ἀγχι παρίστατο**: *ol* w. *παρ*·; see L. & S. *ἀγχι*; *stood close by his side.* — V. 406, cf. v. 253. — **Δαιμόνι**: here, as usu. elsewhere, simply a courteous form of address. Cf. v. 326, N. — **ἡ**, subj. of *ἔσομαι*, relates to *ἐμέ*.

411-424. **ἀφαμαρτούση** relates to *ἐμοί*, takes *σεῦ* as indirect obj., *being deprived of you.* — **ἐπέ...ἐπίσπης** (*ἐφέπω*, III): *after you (emphatic) shall have*, etc. — **ἀχέ** (*ἄχεα*, fr. *ἄχος*), sc. *ἔσται μοι*. — **ἐκ**, v. 415, join w. *πέρσεν* (*πέρθω*). — **κατέκη**: *κατακαίω*. — **ἐπὶ...ἔχεεν** (*ἐπιχέω*), sc. *αὐτῷ*: *heaped a mound over (him).* — **περί**, sc. *αὐτόν*. — **οἱ δέ...οἱ μὲν** (= *μήν*): same const. as 3, 132-134; see N.: *lit. those who were to me in the palace seven brothers, all on one day*, etc. — **Ἄιδος εἶσω**: cf. 3, 322, where *δόμον* is expressed. — **ἐπὶ** (v. 424) w. dat. denotes here situation, *near, by, or among*.

425-439. **μητέρα**: emphatic position; obj. of *ἀπέλυσε*; *but my mother, who*, etc., *after he brought her hither*, etc., *her he released*, etc.; **τήν** (v. 427) repeats for perspicuity the idea *μητέρα*. — **βάλ'**, sc. *τήν*: *smote (her)*. — **Ἑκτορ, ἀτὰρ σύ, κτέ.** Cf. v. 86. Notice the abruptness of the transition, imparting great liveliness to the narration. — **αὐτοῦ**, adv. — **ὀρφανικόν**, and **χίρην**, pred., *make not your child an orphan*, etc. — **ἀμβατός** (= *ἀναβατός*): Cr. and some others read *αμβατος*. — **ἔπλετο** (*πέλω*): *was (and has continued to be)*; may be rendered as pres., *is*. — **τῇ γε**: *here, at this point.* — **ἡ ποῦ τίς...ἡ νῦ**: *either some one perhaps...or* (if this was not so) *then even their courage*, etc. **ἔτισπε**: so accented in all editt., yet the rule (Hd. 368, a, and in most grammars) would require *ἐτίσπε*; compounded of *ἐνί, ἔπω*, aor. *ἔσπον*; σφιν w. *ἔτισπε*, *told them* (that the wall at this point was easily scaled).

441-449. **τάδε πάντα**: *all these things*, i. e. all that Andromache had said to him; especially v. 410 ff. and v. 432. — **γύναι**: often used, as here, in the most respectful address. — **ἀνωγεν** (*ἀνωγα*), sc. *ἀλυσκάξω*. — **ἀρνύμενος**: *ἀρνημαι* means, first, *to win, acquire*, cf. I, 159; second, *to defend, vindicate* (what one has acquired), as here. — **ἐμόν**, sc. *κλέος αὐτοῦ*, same const. as *κνώπιδος*, 3, 180, cf. note; *and my own* (glory). — Vv. 447-449, cf. 4, 163-165. Scipio is said to have repeated vv. 448, 449, among the ruins of Carthage, while standing at the side of his friend Polybius, and to

have predicted in these words the fall of Rome. Appian, Lib. VIII. Cap. cxxxii.

450-465. Τρώων: obj. gen. w. ἄλγος, *but grief lies not so much on my heart for the Trojans in future, nor for, etc.* — πολέες: notice the accent; fr. πολύς. — ὅσον σεῦ (accented, emphat.): *as for you.* — δακρυνέουσιν ἄγεται, sc. σέ. — ἐλευθέρον ἡμᾶρ: *day of freedom*; cf. δούλιον ἡμᾶρ, *day of servitude*, 463. — πρὸς (denoting the agent) ἄλλης: *at the command of another.* — κεν...ιστὸν ὑφαίνοις: *you would weave a web*; cf. 3, 125. — Μεσσηίδος, Ὑπερείης. "If Hom. intends to mention fountains in Greece, he only selects names of frequent occurrence. Fountains of these names afterwards existed in Thessalian Phæræ. A fountain, Messëis, is mentioned by Pausanias at Therapne in Laconia." Düntz. — ἐπικέσεται, sc. σοί. — τις (enclit.): *one and another, or many a one shall hereafter* (ποτέ) *say, etc.* κατὰ...χέουσιν, sc. σέ, obj. of ἰδών. — ἥδε: *that is, or yonder is, etc.* — μέ, obj. of κατὰ...καλύπτει: optat. without ἄν, *a wish*; *may a mound of earth cover me, etc.* — πυνθέσθαι w. πρὶν: *before I learn of, etc.*

466-481. οὐ παιδός: gen. w. verb of aiming, *reached towards his boy.* — ἀτυχεῖς (ἀτύχομαι), w. direct obj., *terrified at*; gives the reason for ἐκλυθη λάχων. — δαινόν, adv. w. νεύοντα (sc. λόφον), *having perceived it nodding terribly*, etc. — ἐκ δ' ἐγέλασσε, ἐγελᾶω. — αὐτίκα: notice the asyndeton, giving liveliness to the narration, *forthwith, from his head...took his helmet.* — τήν, i. e. κόρυθα. — κύσε, κυνέω: πῆλε, πάλῳ; *after he had kissed, etc.* — δότε δῆ: notice the force of δῆ, imparting emphasis to the prayer, *grant, etc.* The thought of the destruction of Troy appears for the moment to have passed from Hector's mind. — καὶ τόνδε...καὶ ἐγώ. It is not convenient to translate καὶ in both clauses: *that this, my son also may become just as I (also).* — τις: cf. v. 459, N.; εἶποι, φέροι, χαρείη; opt. of wishing; ἀνύοντα, sc. αὐτόν; *and hereafter may many a one say of him as he returns, etc.* φέροι δέ, *and may he bring, etc.*

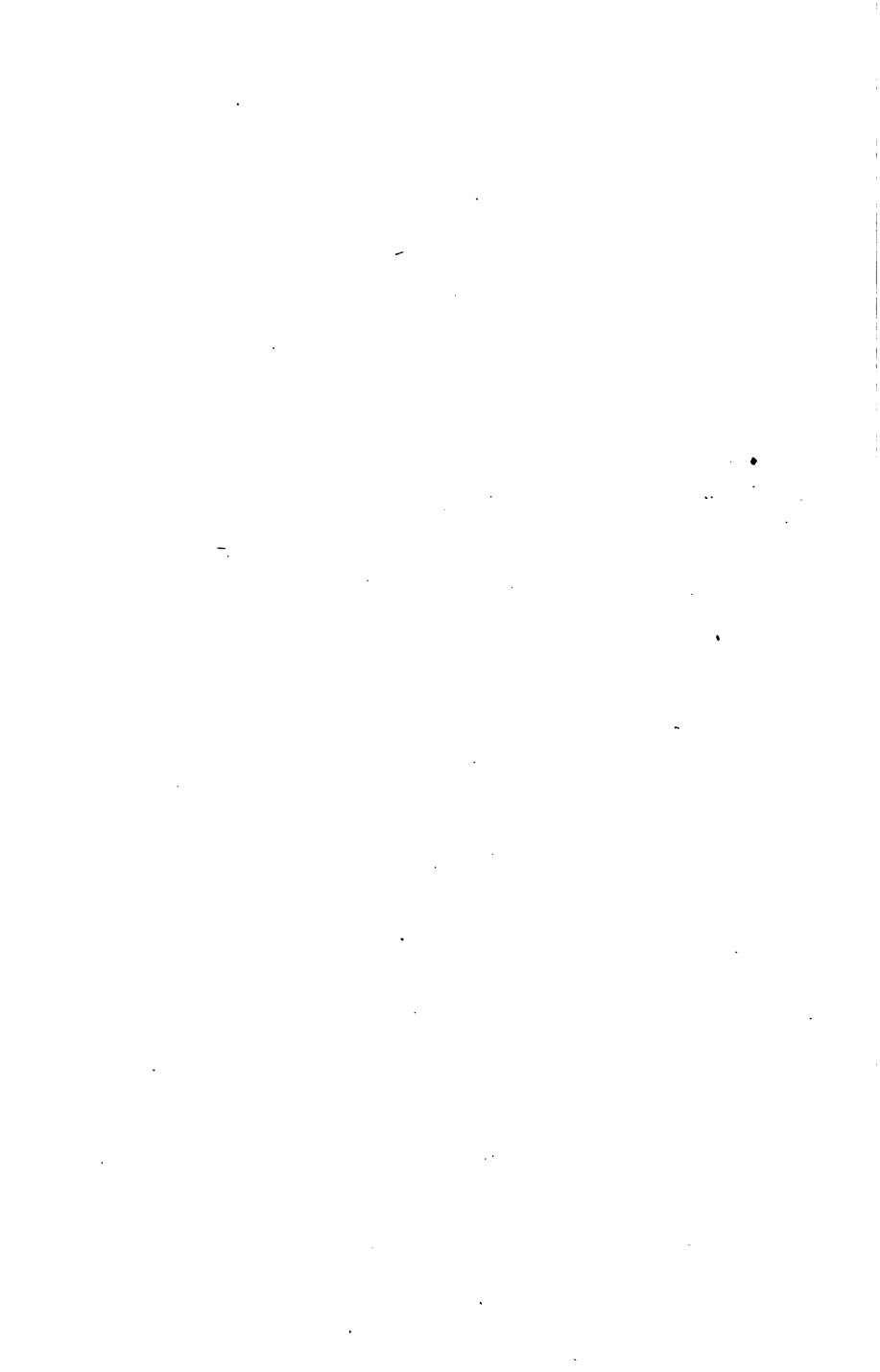
484-502. δακρύνειν (δακρύνειν), adv., *tearfully, or through tears.* — κατέρρεεν, καταρρέω: *caressed her with his hand, etc.* — Δαιμονίη: Derby renders it here, *dearest!* — μή μοι (dat. of interest), κτέ: *do not grieve for me, etc.* — ὑπὲρ αἴσαν: *beyond what is fated, i. e. contrary to fate.* Cf. v. 333. — μοῖραν, obj., οὐ τινα, subj., of πεφυγμένον; οὐ...ἐσθλὴν emphasizes the foregoing; *not a coward, not even a brave man, sc. has escaped, etc.* — ἐπὶ...γένηται: lit. *since the first (things) have come into being, i. e. since the world began.* — τὰ σὰ (= σοῦ) αὐτῆς ἔργα: *thine own affairs.* For the const. of αὐτῆς, cf. κυνώπιος, 3, 180, N. — ἰστόν, ἡλακ-, appos. w. ἔργα. — τοί, relat. — κόρυθ' ἔωλετο: *he had just before placed it on the ground.* Cf. v. 473. — γόνον, obj. of ἐνώρσεν (ἐνώρσμι). — αἱ μὲν, i. e. ἀμφίπολοι. γόνον (v. 500), a verb; Lex. γοάω. — μὲν, subj. of ἔξεσθαι: ὑπότροπον, προφυγόντα agree w. μὲν.

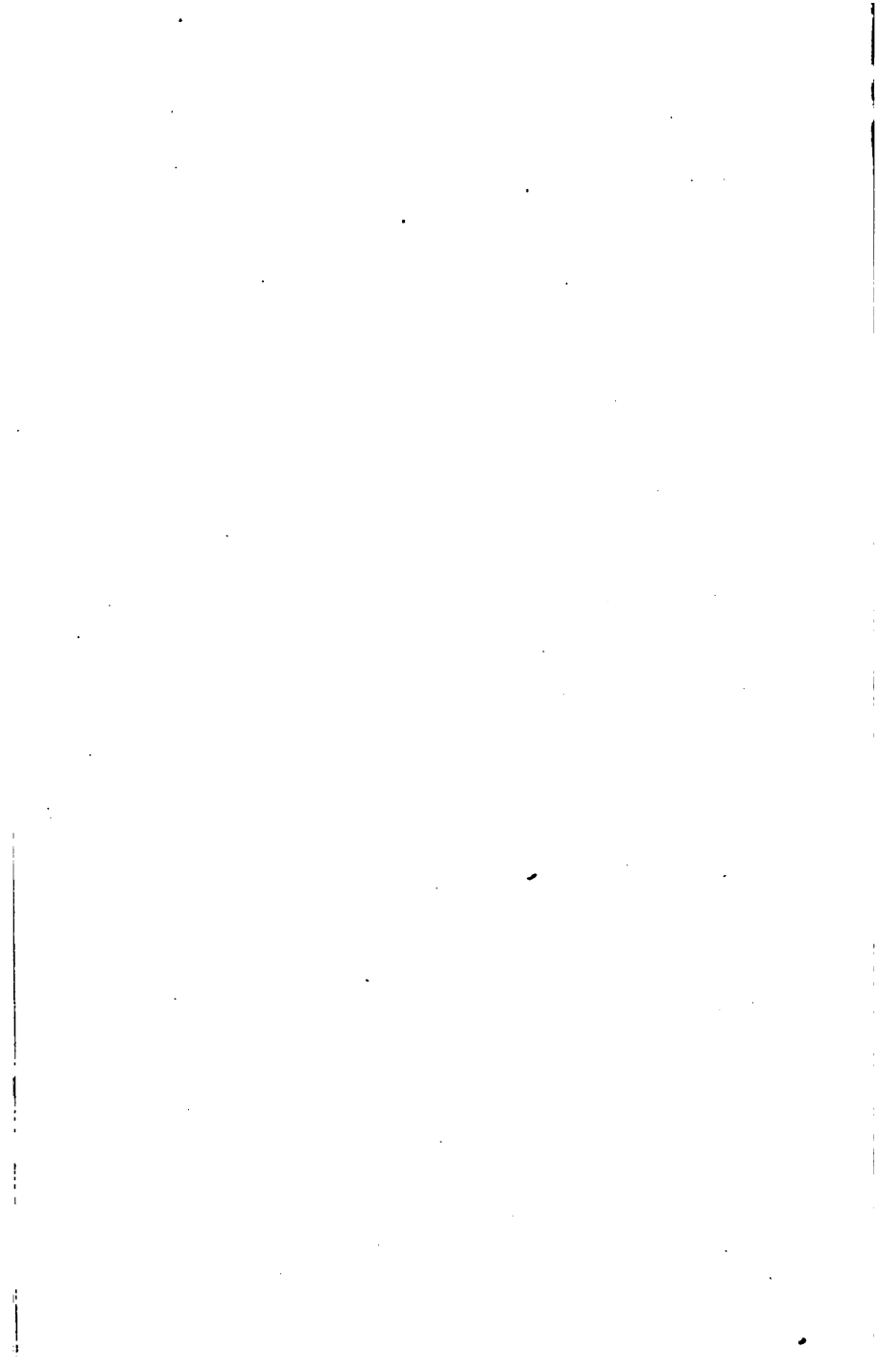
Vv. 503-529. — Hector and Paris return to the battle-field.

503-516. ἀπορρήξας, ἀπορίγνυμι: θείη, θέω; πεδίω, cf. v. 38, *runs, stamping, over the plain*. — ὑπρείς (gen. fr. ὑπρεΐς) ποταμοῖο, gen. of place. — κάρη, obj. of ἔχει, subj., sc. στατὸς ἵππος. — ἔ, obj. of φέρει: γούνα, partit. appos. or acc. of specif. μετὰ w. acc., *into the midst of*, etc. — ὥς (accented), v. 512: *thus*, a correlative of ὥς, *as*, v. 506. Few more spirited comparisons than the above can be found. — κατὰ w. gen., *down from*, connect w. ἐβεβήκει. — ὅθι, relat. adv., *where*; ἧ, join w. γυναῖκι, *his wife*.

518-529. ἡθεύε: D. renders it, *good brother*. — ἔργον...μάχης: *would fail to honor your conduct in battle*. — μεθιῖς (μεθίημι): 2d pers. sing. pres. indic.; Att. μεθίης; *you are voluntarily remiss, and are unwilling (to fight)*. — πρὸς Τρώων: cf. i, 160. — ἵομεν: subjunc., *let us*, etc. — κρητήρα...ἐλεύθερον: *a mixer (commemorative) of freedom*. — ἐλάσαντας agrees w. the subj. of στήσασθαι: *shall grant that we set up...after having driven*, etc.

THE END.







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